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# **JULY-AUGUST 1951**

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Growing	Known"



F.V.E. DELACROIX (French, 1799-1863)

Courtesy Metropolitan Museum of Art

# Christ Stilling the Tempest

T HAS BEEN SAID of Delacroix that "he was the last of the old masters and the first of the new." Certain it is that he was the leading figure in transforming art from the static perfection of such masters as David into rhythmic lines, moving figures, a living story made powerful by his daring use of vivid color. One can trace the influence of Rubens in Delacroix's sweeping lines and Rembrandt is discernible in his effects of spot lighting.

Delacroix liked to take a subject which attracted him and paint it over and over again, changing, developing, perfecting the idea as he progressed. This characteristic is well illustrated in the painting "Christ Stilling the Tempest," for he painted this subject nine times. At least four of these originals are in the United

States—in Baltimore, Boston, New York, and Portland, Oregon.

This is a picture of utter confusion. Violent waves toss the boat about at will. Two men are struggling with the oars and, with the help of the disciple at the stern who tries to control the rudder, they are attempting to keep the boat on the course. One man has had his oar swept out of his hand and now reaches far out to rescue it. The disciple in the prow, in utter despair, sinks down in helplessness. Oars and arms clash in sharp angles and the spotting of light upon the men and the waves, creating black shadows in the boat and on the shore, add contrast and drama.

Amid the turmoil of wind and waves the lights and the lines of the picture lead us toward the sleeping figure of Our Lord, who, calm and relaxed, seems the epitome of trust and composure. Christ, the one source of help, is there beside them asleep, yet in their terror and confusion, none of the disciples seems to think of calling upon him for help. About to perish they are still impervious to the Divine power among them. There the artist leaves us, and if he himself titled this picture, he misnamed it. There is no stilling of the tempest at all; the artist has left the disciples on the brink of destruction. But the power of the picture is in that. The very presence of Christ in the storm-tossed boat is the artist's resolution of the dilemma and our imaginations are thereby kindled into faith.

Delacroix has combined masterful art with bold concepts of religion.

-FLORENCE TURVEREY REEVES

# Editorials

# Advance Preparation Is the Road to Good Teaching

A T 7:00 A.M. each Monday the junior superintendent of one of the churches I served, 'phoned to evaluate with me the work of the previous day and to discuss plans for the next Sunday. Having been busy with youth and adult groups until late Sunday evening I was usually awakened from sound sleep. I hope that I never gave a hint that eight o'clock would have been a better time to 'phone. Praise God for a teacher who is on the job that early, planning for next Sunday. This leader's planning brought results in her work. On a list of the best church school teachers I have known she would be among those at the top.

Good teaching does not come automatically from putting material into some person's hands, even if it is the best material. The best leaders plan in advance for an entire course or unit of the curriculum. They begin the final planning for a given Sunday early in the week.

This junior superintendent used the summer as her most profitable and enjoyable planning time. Early in the summer she asked for the material for the full year and began to think through her plans and ways of making them better than those of the past year. If at all possible, she attended a summer training conference, to learn from the experience of others and to receive strength which comes from fellowship with other church school workers.

# Use the summer for preparation

The summer provides opportunities the churches cannot afford to miss. Teachers and department superintendents should be encouraged through meetings and individual coaching to start in the early summer their planning for the fall. They should be given the privilege of attending summer training schools.

The leadership training developments of the last quarter century are a tremendous source of strength for the churches. Yet, in spite of the great advances, the failure of many churches to take advantage of them is distressing. One denominational executive reported that in a state which had been conducting summer training schools for twenty-five years only about one-fourth of the churches in that conference had ever sent anyone to one of those schools.

The church which takes advantage of the summer to get ready for the next school year will have a better educational program than it will have otherwise. The church which sends several teachers to a summer training conference is making a wise and profitable investment.

# A Word to the Wise Teacher

DO YOU WANT to be a better teacher? Then attend a summer training conference if possible. There is no substitute for the experience it provides.

Whether or not you can attend such a school, you can read your way to better teaching. The fine religious education books and magazines are your road to the adventure of gaining a larger vision of your work and a better understanding of how to do it. If your church does not have an up-to-date library, your denomination or your council of churches probably has one from which you can borrow good books. If you wish to buy a few for your own library, look through the book reviews and advertisements which have appeared in the Journal during the last year or two.

# Visit and see how it is done

If you plan a vacation trip this summer, include visits to some of the fine churches along your way. Even if the church schools are not in session, you can see their "tracks" in the equipment and materials used, and in the evidences of activities under way.

Learn where the best vacation church schools in your area are being held and visit them. Often you will see Christian teaching at its best in a vacation school.

# Be a collector with a purpose

If you are staying at home, look through magazines for some of the good pictures appearing from time to time which will help the members of your class or department visualize the persons, places and events being studied. If you travel, look in art shops, institutes and museums for prints of some of the great religious pictures. Take pictures of scenes of God's handiwork, of churches of special interest, and of other items helpful in your teaching, such as oxen being used as in Bible times (a rare sight, but one to be seen here and there in America). Be alert to such possible resources. Looking for them is fun.

But first of all, have a plan for next year's work, or you will not be alert to the value of the things you see. The plan's the thing. Use the early summer for planning.

# A Word to the Wise Superintendent

HAVE YOU SECURED all the new teachers you will need next fall? If not, do it now. Do not wait until September to ask them; that will compel them to start with a disadvantage. Ask them now. Invite them to attend a summer training school. Introduce them to the resources available in the church school library (and in the public library). Give them copies of the material so that they can begin their planning now. Make it possible for them to use the summer for preparation. Let them have the fun of exploring for ideas and resources. Encourage them to make a good start.

The Summer's a Great Time to Prepare.

# A Spiritual Gold Mine

New treasures await expectant and discerning students of the Bible

by Walter D. Cavert

COME YEARS AGO a man made a comfortable fortune in an unusual way. He started out as a gold miner with high hopes of becoming immensely rich in a short time. Like many others who cherished the same purpose, he failed to achieve his objective. When his supplies began to dwindle, he tried to make a living by going through abandoned mines and exploring some of the veins that were supposed to be already exhausted. To his surprise, he learned that by following the veins further or by digging deeper, he could often strike pay dirt that others had overlooked. The work was hard but it produced unexpected returns. The Bible is a spiritual gold mine that can be explored again and again with amazing results. Indeed, its richest treasures can be uncovered only by the person who searches it each day with the expectation that earnest study will bring a deeper understanding of its truth.

Often we read a chapter, or an entire book, and assume we have received all the help to be derived from it. Or perhaps we read the Bible from cover to cover and are pleased with our achievement. If we go back and read a passage over and over, pondering its words more thoughtfully and studying its significance for today in the light of its historical background, we discover a richness of meaning that had not at first appeared. As we search the Scriptures, we need to make the prayer of Bertha Gerneaux Woods:<sup>1</sup>

Open my eyes, dear Lord, that I may see

Each message that Thy Word would speak to me,

This is the third of a series of meditations written by Dr. Cavert, Field Director of the Synod of New York for the Board of Christian Education, Presbyterian Church in the U. S. A.

<sup>2</sup>Used by permission of the author.

Lest, reading lightly, heedlessly, I miss Some shining truth from Thee!

Too many people are doing surface mining. They read the Bible only to find passages that support their own ideas or justify their own prejudices. They take a verse from Daniel, another from Matthew, and a third from Revelation and put them together with no regard to the context or to the total point of view of each Scriptural writer. What they get is fool's gold, something that has a superficial glitter but is not pure gold of God's truth as he has revealed it in Jesus Christ.

Even the fact that we can quote long passages of Scripture from memory is no sure indication that we have its message in our hearts. A man was arrested last year in a New York state city after he had committed a long series of robberies. While in jail he surprised the police by his ability to recite chapters of the Bible. He could repeat many of the Psalms but obviously had never meditated upon the meaning of the verse from the 119th Psalm which says: "Thy word have I hid in mine heart, that I might not sin against thee."

What then is the richest treasure which the Bible will yield to those who seek it earnestly? We need to be clear about this. The Bible can give us a knowledge of history; it contains some of the world's best literature; and it is the source of the loftiest moral teaching known to man. But beyond these there is something supremely important. It brings us face to face with Jesus Christ, our Lord. It confronts us with the Living Word whom we must accept or reject.

In a building in Washington is a framed copy of the United States constitution which, at first sight, seems to contain only the words of that immortal document. But as one starts to read it and keeps his eyes focused upon it, he begins to see back of the words an outline of the noble features of George Washington who was the nation's founder. So, if one reads the Bible prayerfully, he will find not only the story about Christ but the Saviour himself.

A young college professor in Milan by the name of Augustine was walking in the garden outside the house where he lived. As he paced back and forth he thought about the needs of his own life and of the Roman civilization of which he was a part. Suddenly his attention was attracted by words which came from a group of children in a neighboring yard. They kept repeating a phrase which seemed to accompany a game they were playing. "Tolle lege, tolle lege," they chanted. "Take up and read, take up and read." Augustine was reminded of his Bible. Probably it had been given to him by his mother who had long been a Christian. He had read it before but he read it again. This time it became for him the Word of God and spoke directly to his soul. Accepting its truth, he became a new man in Jesus Christ.

A similar transformation can be ours. We can be lifted into the presence of God in such a way that old things pass away and all things become new. Life can have a new radiance. Our days can be redeemed from drudgery and work done in a different spirit because it is made an offering to God. This is the testimony given by Winfred Ernest Garrison in his poem "The Book:"

Softly I closed the book as in a dream And let its echoes linger to redeem Silence with its music, darkness with its gleam.

That day I worked no more. I could not bring

My hands to toil, my thoughts to trafficking.

A new light shone on every common thing.

Celestial glories flamed before my gaze. That day I worked no more. But, to God's praise,

I shall work better all my other days.

Of course you have read the Bible many times. Read it again and dig deeper. Allow it to lead you into a more intimate fellowship with Christ and you will have found the eternal wealth which man did not give and cannot take away.



Two floats in the Christmas parade which brought the life of Christ strikingly before the people of Little Rock, Arkansas

# by Ruby Galloway

# Christmas Parade In Little Rock

T WAS SATURDAY, December 16, and the busiest part of the Christmas season in Little Rock, Arkansas. But when the first float in the "Life of Jesus" Christmas Pageant made its way down Main Street, there was an unbelievable quiet. Nothing like it had ever before been experienced in that city. At first there had been the usual parade behavior in the crowds that lined the streets, but with the appearance of the introductory float—a children's choir singing "Tell Me the Stories of Jesus"—a hush fell over the crowd.

# The Christmas parade passes

The floats passed, bearing the churches of almost of every denomination in the city: Methodist, Baptist, Assembly of God, Presbyterian, Protestant Episcopal, Disciples of Christ, the Catholic Youth Organization, the Y. W. C. A., the Y. M. C. A., and the Baptist Book Store. Each bore a choir or a costumed group portraying in tableau form a scene from the life of the Man who started Christmas. There seemed to be a peculiar closeness among people of all faiths as they watched this

Miss Galloway is Director of Religious Education at the Winfield Methodist Church.

tribute to the memory of the founder of Christianity.

First came the scenes of the Angel appearing to Mary and to Joseph; then in turn the Holy Nativity . . . the Boy of twelve . . . the ministry of Jesus . . . the parables . . . the Triumphal Entry into Jerusalem . . . the Last Supper . . . the Trial and Crucifixion. It took many tableaux to tell these events. Last of all there came floats representing "The Christian Home at Christmas," "The Living Church," and finally, "The Holy Bible." Choir groups interspersed the picture floats, portraying in music the scenes they followed.

Quietly the people in the crowd would whisper to one another as they recognized the float their church had prepared or saw people in them whom they knew. A little boy softly said to his mother, "Looks like my Bible book." An elderly Negro man bowed his head and put his hat across his heart when the scene of the Last Supper passed. A woman crossed the street between floats and the clicking of her heels on the pavement seemed magnified by the silence. It was with quiet reverence that the city departed from its Christmas gaiety to remember the real reason for the Christmas celebration.

The Pageant concluded at the State Capitol where, for the 14th

consecutive year, Secretary of State, C. G. "Crip" Hall had planned a Capitol Lighting Ceremony. Some 5,000 persons gathered there for the ceremony which was broadcast throughout the state. When the Parade reached the Capitol grounds, the floats were parked in the spaces that had been reserved by the City Police. The broadcast began with a description of the Parade and with recognition to the churches for sponsoring such an event. Christmas music was furnished by high school choirs. A talk given by C. Hamilton Moses, president of the Arkansas Power and Light Company, emphasized the need for our world today to see the real reason for Christmas. It seemed to say in words what the Parade had spoken in pictures. At last it was time for the lights. A crippled child pushed the switch and the elaborate lighting came on in full splendor. The approaching darkness of the winter evening was replaced with light and radiance, as the fears of the world were replaced with the message of hope, "Peace on earth, good will toward men."

# The parade is planned

Planning for this type of celebration began in September when a director of religious education in Little Rock read an article in the *Interna*- tional Journal, "Sunday Schools on Parade," telling about a parade in Council Bluffs, Iowa. She recalled the Christmas celebration of the previous year, a commercially sponsored parade of balloon animals and figures. Could there be instead, a parade portraying the real meaning of Christmas? Could representatives from the various denominations in the city plan such a celebration?

When the idea was presented to the Association of Directors of Religious Education, it immediately took shape. A planning committee was appointed with an outside member, the Executive Manager of the annual Rose Festival Parade. He stimulated a great deal of thought and careful planning by suggesting that such a Christmas celebration might easily become a tradition in Little Rock.

In response to a questionnaire sent to all churches of every denomination in the city, there were few negative answers. Representatives from all churches which were to participate met together from time to time to exchange ideas and to receive the information made available by the planning committee. Since few of the people who were preparing floats had done this type of thing before, such suggestions as the fact that paper napkins could be stuck through chicken wire to make an effective apron for the skirt of a truck, were very helpful.

The planning committee was faced with a number of problems. How could the scenes be coordinated? One member of the committee listed the events in the life of Jesus. They were narrowed down to stories that could be dramatized and could be portrayed on floats. These lists were sent out to the churches and they were allowed choices. Replies were immediate and the assignments were complete a month ahead of the scheduled day for the Parade.

Should there be identification banners on the floats, naming the scenes? The majority of the representatives thought there should be, since there would be some people who would see the Parade who might not be familiar with all the Bible stories. As for names of churches, there was considerable discussion. Someone suggested that a sign company could probably make the identification signs for all the floats and that small signs could be placed at the back of each scene naming the church which prepared it. One church had a member who was in the advertising business and he agreed to do the lettering for all the floats. Using uniform signs added to the beauty of the Parade and also eliminated any possibility of competition among the churches in making the signs.

There also had to be some rules about uniformity of characters portraying Jesus. Definite rules were made in regard to the size of the person, the use of beards and wigs, and the type of costume. So far as was possible, all churches were to portray him in much the same way.

Safety precautions were stressed since many small children participated. As parade marshal a man was appointed who had many years of parade experience in his work with the highway department. He, in turn, had a parade captain from each church, who was responsible for having his float in place on time and all the people present at least half an hour before moving time.

The expense of each float was paid for by the church preparing it. The average expense was approximately twenty-five dollars. An assessment of one dollar from each participating church was made to cover expenses of correspondence, publicity, and miscellaneous items. Shortly after the Parade, letters came suggesting that various business groups and organizations help in backing such a project next year. However, it is the belief of the Association of Directors of Religious Education that such contributions be made to local churches and that every attempt should be made to keep any type of commercialization out of the Parade.

# The Climax is arranged

The executive committee, working out the details faced one big question, where should the Parade end? What about a community carol sing? But where would we have it? Then came an idea. Each year many people come to Little Rock for the Lighting Ceremony at the State Capitol. The lighting of the Capitol each year is very elaborate, with colored lights outlining the building and dome. The Nativity scene is placed at the top of the front steps. A translucent screen is placed on each side of the Nativity

Interspersed with scenes from the life of Christ were a number of floats with choirs of different ages.





scene. On one, motion pictures are projected, showing a choir singing carols. On the other, colored slides of famous paintings depicting the life of Christ are projected. The purpose of the program at the Capitol and that of the Parade coincided perfectly—Christian education. Why not have the Parade in connection with this Ceremony?

Secretary of State Hall was as enthusiastic as the planning group and immediately became a part of the Executive Committee. He made it possible to get spot radio announcements, stories in newspapers all over the state, and special invitations to people in leading positions not only in Little Rock but many other cities.

On Saturday afternoon, December 16, the Parade formed at the Park,

with thirty-one floats participating. The weather was perfect, crispy cold and a little cloudy, but no rain or snow! The spaces along the street were numbered, to facilitate the placing of floats in order. Photographers from Mr. Hall's office took pictures of each float for church bulletin boards. Even at the Park there was an unusual quietness as the Parade prepared to move.

Little Rock newspapers paid high tribute to the "Life of Jesus" Parade. One reporter wrote, "An hour before the parade began, the crowds had lined the streets. Children were noisy, parents laughed as they met friends and it was a gay and expectant crowd. Then, as the first float arrived, a hush fell over the throng. Then came the second—"The Angel Appears to Jo-

seph" by the Junior Catholic Youth Organization. They signified the great effort on the part of the churches to tell this story. The great downtown crowd showed its appreciation. Float after float appeared. Unless a group was singing carols, the city was quiet. Faces looking up into the floats were serene, as if remembering. Finally, at last, came the float 'The Bible,' and the crowd slowly broke up. But it was not a noisy, jostling crowd. It was a quiet, slow-moving throng. They had been reminded and they remembered."

Mr. Moses in his speach at the Capitol ceremony said, "We envision this pageant, within a few years, as the outstanding spiritual commemoration of its kind in all our Southland."

# Improving Teaching with Audio-Visuals

by Walter N. Vernon

A UDIO-VISUALS can help im-prove our Christian teaching. Visual teaching is not a new practice. In 1875 the Sunday School Magazine quoted a complaint about the many objects used by superintendents on the quarterly review Sunday. "They have blackboards, maps, chronological charts, genealogical trees, models of temple, tabernacle, and all implements of service there; they have heathen idols and stuffed animals, and pictures of all things which do exist, or possibly may exist; they have a piece of stone from Hebron, a bottle of water from Jordan, a piece of salt from the Dead Sea, some sand from the desert, a twig from Gethsemane, and numberless and nameless other essentials for Scripture exposition . . . These persons run their Sunday schools more

Dr. Vernon is editor of "The Church School," and member of the Joint Staff of the Radio and Film Commission of The Methodist Church. as curiosity shops than as establishments of religious education. Could they but secure an original ram's horn from Jericho, a lump of salt from the left shoulder of Lot's wife, or a lock of hair from the head of Samson, their measure of happiness would be pressed down, shaken together, and running over . . . Museum and menagerie are good enough in proper place and time; but let us be engaged in doing the Lord's business when we teach Sunday School."

"Doing the Lord's business" was evidently intended to mean talking about the Gospel, presenting the Gospel message through verbal means. We face the tradition, as Dr. C. F. Hoban points out in Focus on Learning, of "an absorbing faith in the power of words alone as the sole means of formal education." This is seen in the fact that books are still the chief instruments of the classroom

It is now clear that learning is faster and longer lasting when audiovisual resources are used. Careful tests reveal that they increase the retention of facts by about thirty per cent. This is especially significant for church-school teaching, where the time we have available for teaching is severely limited.

However, a word of caution should be said: audio-visuals cannot do everything, and they certainly will not displace the teacher. They will not make the teaching easier, in the sense that the teacher will have less to do. Nor will they make unnecessary the use of other types of resources. They cannot analyze a problem facing a group, or listen to a tremulous question on the lips of a child. And they can never substitute for a real experience whenever the latter is possible and desirable.

### Good audio-visuals can be obtained

For a long time it was difficult to find enough *good* films, records, and slides for one to feel justified in starting to use any of these tools. Expensive equipment has too often been bought, only to be placed on the shelf soon because everything worth showing had been used.

Fortunately, that day has passed. To be sure, there is still a lot of trash being produced, but more and more good resources are appearing.

There are still not enough copies of motion pictures available for rent to serve any great number of local churches on the same Sunday. Where motion is necessary or where a dramatic story is to be told, the motion picture has undoubted advantages, and will always have a place. But more and more the filmstrip—sound or silent—has proved to be a most effective tool for use in small groups such as church-school classes. It is relatively inexpensive to buy, it is easy to handle and project. It can be stopped at any point for questions and discussion. Many new filmstrips are now appearing that have been tailor-made for specific uses in our churches.

Every competent teacher or leader must learn how to decide whether or not a certain resource is suitable to use. Slickness of production does not guarantee educational or religious soundness. Several sources of honest evaluations are now available. Your national board of education or publication house may provide such evaluations. Other trustworthy sources are the Audio-Visual Resource Guide, a 168 page volume, selling for \$1.50; and the monthly Evaluation Bulletin of the Visual Education Fellowship<sup>1</sup>. The Church Department of Educational Screen is also an excellent monthly source of guidance.

More and more you will find guidance in your own denominational teachers' periodical or a special bulletin regarding the most appropriate materials for use with the units in your curriculum.

The basic question to be asked of any resource is: Will this material help to achieve the purpose for this group at this time? The technical quality may be good, fair, or poor; it may be long or short; in color or black and white; but primarily the only test is whether it will help in the learning process of the group. To arrive at an answer such questions as these must be considered:

- 1. Is it in harmony with the religious point of view I want to represent?
- 2. Is it too mature or too immature for the group with which I am to use it?
- 3. Will it fit into the time I have available?
- 4. Will its use be more advantageous than any other type of experience?

# Using audio-visuals with a teaching unit

Suppose you are a teacher of highschool students, using Cycle Graded Lessons planned through the Division of Christian Education of the National Council of Churches. Next October, November, and December-your unit is called "The World We Live In." Its purpose is to help seniors look objectively at their world and to judge it in the light of the Christian ideal, to decide what their Christian faith has to do with the situation, and to dedicate themselves as God's children to a program of responsible social effort to make the world more Christian.

Secure the teacher's and pupils' material as early as possible, examine it and plan for the experience through which your pupils will most likely achieve the purpose of the unit.

In addition to having the pupils read the material, interview public officials, take a field trip to study community problems, study the Kefauver report on crime, and select projects they might undertake, you will want them to use the most appropriate films, filmstrips and recordings. You will find many possibilities in the way of audio-visuals. Your task will be that of selecting those most helpful. Here are some suggestions on some of the sessions:

OCTOBER 21: LINES THAT DIVIDE

Boundary Lines and Brotherhood of Man provide brief documentary-type presentations; For All People in dramatic story form shows two racial-cultural groups in conflict.

October 28: Probing Our Prejudices Prejudice is an excellent dramatic study in the causes of prejudice, but its length is against Sunday morning use; Rumor Clinic is a three-frame filmstrip that uses an interesting "gossip session" to demonstrate how reports—even when correct to start with—become warped as they are passed from mouth to mouth.

NOVEMBER 4: AFTER STRANGE GODS

The film No Other Gods tells the story of a young business man who adopts the principle of making money even at the expense of his friends, but who finally sees the error of his way.

DECEMBER 2: THE WORLD WE WANT

Make Way for Youth is the story of the way one community sought to make possible for its youth a fuller, more creative life. Since the role of the church is not as prominent in the film as we might wish, this should be added in the discussion of the film. The Cummington Story shows how a reserved New England community eventually accepts a small group of visiting refugees into its fellowship.

December 9: On Living in Two Worlds

The Faith That Makes Men Great is a series of recordings telling the story of how various persons have met crucial issues in their days—St. Paul, Franklin, Lincoln, and Woodrow Wilson.

DECEMBER 16: THERE'LL BE SOME CHANGES MADE

What Happened to Jo-Jo is a film that will stimulate a youth group to face its responsibility for community welfare. If your community needs special attention given to the election of better government officials, You the People will be helpful. If your group is unaware of its opportunities, use Your Nickels—Your World, a sound filmstrip. If you want to challenge them with opportunities for serving in other lands, use Operation J-3, the story of three-year mission service in Japan.

DECEMBER 30: ON BEGINNING AT THE BEGINNING

As a challenge to rededication you could use with your group the sound film-strip, Where Are You Going?

Obviously, not all of these materials would be used with one group. The discerning teacher, however, should know about them, and should choose those that will help to stimulate the experiences that will achieve the purposes of the unit.

Place your order as early as possible. Have a second choice in mind in case you can't get your first. Be sure to reserve the projection equipment well ahead of time.

As soon as your resource arrives, look at or listen to it. Make sure it will do what you want it to do with your group. You may need to give it a special introduction; or show only a part of it, or follow it with a special consideration. Prepare your class ahead of time to get the most from it.

After seeing the film or hearing the record follow with appropriate action. This will depend on the previous experiences and present interests of your group. A good instructional film should leave the group with the feeling of being responsible for carrying the subject further, for putting it into practice, or for seeking additional information. Seeing a film should certainly not be a substitute for seeing one's duty and doing it.

Our Christian teaching can be improved. Audio-visuals will help in that improvement. And you can learn how to use them to the end that minds are enriched, spirits are quickened, loyalties are deepened, and lives are committed to Jesus Christ as Lord and Master. This is the goal of Christian teaching.

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# If Adults Are Growing

# by Richard E. Lentz

Between an adult of 25 and one of 85 is a gulf of fifty years of experience.

Photos by Eva Luoma, right and Trinity Methodist Church, Chicago, left.



**CURELY** adults grow! "You can't do anything about the adult classes -or the older people" is a comment which is still heard, but it now characterizes the commentator as one behind the times in Christian education!

It would be serious indeed for the church if adults really lacked ability to continue their development through the middle and later years of life. More than half of the members of the church have passed their twenty-third birthday. Adults in the population of the United States comprise a larger total than all children and young people combined.

The enrollment of adults in serious projects of education reached a total of forty-eight million in 1948. When this happens one can hardly raise the question of whether adults are interested in learning. There is no system of compulsory attendance for adult education. Adults enroll voluntarily and continue with a project only so long as their interest remains.

This fact gives rise to several very significant, distinctive characteristics of adult educaton.

### It must be interesting

For adults, educational activity is avocational: it is not their main business. It utilizes marginal time for which there are many competing claims. Frequently it must be combined with some other interest of adults such as recreation.

The perspective of an adult learner is different from that of a child or a young person. Preoccupied with the urgent situations of family, employment and community relations, the adult is more insistent upon the immediate usefulness of what he exerts himself to learn.

The church's program of education for adults cannot ignore these facts. The adult class is dependent almost entirely upon this interest of its members. The adult study material must meet the needs of adults where they live. The adult must find in the program of his church practical help for progressive mastery of those situations in which he feels himself to be spiritually inadequate.

So far we have spoken generally of the adult and adults. But if any very specific approach is to be made to adults in terms of their problems or needs, it will be necessary first to consider further some additional facts about adult life.

In the first place, we will need to note that adult life may extend through eight decades. The adult constituency of the churches is spread across that wide age band. It should be obvious that interests, problems and needs of adults vary during three quarters of a century. A problem

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crucial now for one man may have been met and solved by another fifty years ago!. Some narrowing of the particular adult group which one intends to serve must be made before any very definite assistance in problem solving can be given.

The following figures are very important for that reason. In the population of the United States the age distribution per 1,000 adults is as follows:

Age	23-34	years		308
Age	35-49	years	*************************	345
Age	50-64	years		231
Age	65-79	years		101
Age	80-100	) plus	years	15

1000

# Needs and interests change

As an extreme illustration, select a man of twenty-five from the first group and a man of eighty-five from the fifth group. The latter possesses sixty years of experience which the other has not yet acquired. The older man realizes that most of his accomplishment lies behind him. The majority of the friendships that he has made have been interrupted by death. Very probably his family is scattered or broken. The church to which he looked for spiritual help and in which he served his time of leadership was the church of another day. Likewise his business associations and activities are a part of the past. The needs and interests of this man of eighty-five years of age grow out of his present life situations, which are radically different from those of the younger man.

A man of twenty-five has not been married for many years. His family includes very young children. If he has entered upon his professional or business career, he is still new and unsettled in it. The church which he attends seems to him slightly "middle-aged." His own responsibilities there are as yet the lesser ones. The focus of his attention and effort is upon the future, for which present convenience or pleasure is sacrificed.

The needs and interests of this man of twenty-five years of age grow out of his present life situations which, as can be seen, have little resemblance to those of his friend who is sixty years his elder.

Realistic Christian education must be aware of the characteristic needs and interests of the various age groups of adults and their relationship to each other. Is not this another way of saying: Christian education of adults (even as that of children and young people) must be life-centered? But the Christian education of adults finds it difficult to use this principle of life-centeredness because with adults the "life-center" moves across eighty years of responsible living.

If adult life were a plateau of experience the problems of Christian education would be more simple, but the challenge also would be drastically reduced. The change in life situations for adults of varying ages has significance for Christian education because adults can develop to meet the new opportunities and problems that come to them through the years.

### It is a thrilling prospect

The adult is not faced with the gloomy prospect of struggling through the years to postpone an inevitable mental deterioration. Instead his is the thrilling prospect of steady, lifelong growth in both understanding and ability. Throughout his entire lifetime, then, an adult is becoming or developing. This development in maturity, as in childhood and youth, comes as one copes with the specific situations of everyday living. The two men to whom we have referredboth of whom we should consider growing persons-will continue development in line with the interests and needs that emerge as they live

in their radically different specific situations.

The experiences of the "forties"to select a decade at random-prepare one for new insights and the further development of personality in the "fifties." This being true, it must be recognized further that there are steps in one's development which he cannot take until he shall have been "readied" by a half-century of previous experience. In Christian education this means that adults of each of the five age-groups face new possibilities of discovery, revelation and development of character and power which previously had not been accessible to them. Adult Christian education must lead adults into a succession of thrilling, spiritual frontiers.

### Goals of adult education

The dynamic for this continuing development of adults is to be found in the goals which they accept as worthwhile.

One's interests and consciousness of need are closely related to what he "is trying to get out of life." His feeling of inadequacy—so frequently mentioned as a motivating factor in adult willingness to learn—is awareness of failure to achieve a goal.

An adult will take time and expend energy to learn what he believes will increase his chances of success in achieving his goals in life. The phenomenal participation of adults in education is proof that they believe they can learn new information and/or skill which will enable them to reach goals in life that seem worthy to them.

The significance of goals for Christian education is that they represent areas of aspiration or striving. What are the areas of adult striving in which the Christian religion is relevant? Are there any areas of aspiration where Christian teaching is not pertinent! How is the Christian religion helpful to adults at the points where they are frustrated or feel inadequate? Where in the process of growing may Christian education enter creatively and constructively into the formation of life goals? One gains the impression today that millions of adults are pursuing life goals in which they think the Christian religion has no bearing and no contribution to

A close look at adult life-goals will show that they group themselves into clusters around continuing functions of maturity. For instance, the most common function of adults is homemaking. A Christian adult has many aspirations regarding God, home, family, wife, children and himself. Through the years, the form of these may change with the growth of his family, but Christian family living will be for him an area of striving for ten, fifty, seventy years depending upon circumstances.

It is the responsibility of Christian education to assist this adult through the progressive stages of Christian family living. An earnest mother of a young baby, an anxious mother of an adolescent, a lonely widow of a happy marriage, may be the same woman over a period of years. But in her pursuit of the goals of Christian family life she will have different needs and problems with passing of the years. An understanding Christian education of adults will move through the years with adults in the major areas of their striving giving support, hope and guidance in each new situation.

Some of the other major groups of adult Christian life-goals seem to form a round work or profession, church relationships, community relations, interpretation of life, world citizenship. Each of these—and others also—might be illustrated as we have family life.

### Does it make sense locally?

Now it may be asked, what bearing does all of this have upon the adult work of a local church? Let us attempt then to point up the implications for *your* church.

1. Your adults are growing persons no less than children and young people. Not only can they change: you must expect them to change.

2. Determine in which of the five adult age levels your church has a concentration of adults. Plan the major part of your adult program to meet the needs of adults at that age.

3. Seek to find the principal areas of striving of your adults. Is it family life, personal Christian faith, church responsibility? Plan the program to be particularly helpful in these areas. Use elective courses if special emphasis seems to be required.

4. Plan graded adult life-situations in which there will be learning opportunities for adults of various ages. These may be as varied as fellowship activities, field trips, or baby sitting.

5. The feeling of adults that Christian education is vital will depend upon the extent to which it meets their needs—needs of which they become conscious in specific everyday

living. It must increase their confidence, competency and satisfaction in living. Your Christian education program has this test to pass to gain cooperative participation of adults.

6. Comprising two-thirds of the church, the adult membership presents today the greatest single challenge to Christian education. It must be so in your church.

# The Church Serving the Service Man

by Charles M. Crowe

HOWEVER MUCH the minister or church may deplore the fact of military training for our youth, we are united in a concern to throw around our boys and girls in uniform all possible constructive influences.

The home church will want to follow its youth wherever they go. A regular stream of letters, church papers, small gifts, official and unofficial, will be a constant reminder to our lads of the interest of the church in them and their work. A special service man's newsletter from the congregation to all men in service is especially appreciated. This will include a personal message from the pastor, news of the church family and, especially, addresses of service men and women and excerpts from letters written by them to the congregation.

The pastor will want to have friendly, personal interviews with the boys as they leave for camp. He will encourage them to keep alive their personal religious faith and their Christian moral convictions. He will invite letters on personal problems and urge them to make friends with the chaplains.

Many churches will be strategically located so as to render a unique ministry to service people stationed nearby. These opportunities should be utilized as intelligently as possible. Other churches not so located may still serve the service man. Their youth groups may correspond with

injured in hospitals, and send deputation teams to entertain or give religious programs at USO's and at chapels on posts.

During the years of World War II, I was pastor of Centenary Methodist Church in downtown St. Louis, Missouri. The program we developed for service people at that time may be of interest to churches so located that they can become centers of Christian influence for service people.

Our program was a natural outgrowth of the desire of our people to "do something" for the service men and women who began to come to church on Sunday mornings. This attendance was more or less natural since we were located one block from the Y. M. C. A., three blocks from the Union Station and three blocks from the downtown USO. Moreover, there were two large concentrations of troops near the city: Jefferson Barracks, Missouri, and Scott Field across the Mississippi in Illinois. Also, Ft. Leonard Wood was about one hundred miles away, with St. Louis the nearest large city for personnel off duty.

In discussing the type of program to set up, we decided we would literally try to make our church a "home away from home" for these young men and women. This naturally seemed to involve home-cooked food and wholesome companionship of the opposite sex! Since they were in the city mainly on week-ends and since Sunday was usually the loneliest day of the week for these boys and girls, we concentrated our program on

As the people in the United States and Canada reluctantly adapt themselves to a condition of war, their churches are again faced by their responsibilities to men and women in military service. There are special opportunities open to churches located near concentrations of military personnel. Mr. Crowe has drawn on his experience during the Second World War to describe what one church did in a practical program of fellowship, worship and study. A similar program could be used by many congregations today.

Sundays. This made it possible, also, to make our activity a part of the church program, which was a definite objective.

Sunday dinners seemed to be the answer. There were objectors, of course. How could it be financed? Who would do all the work? Wouldn't the service people prefer to go into private homes for dinner? Finally we launched the project as an experiment. One Sunday in late Spring we invited the service people at church that morning go with some of us to Forest Park after service for an outing. Members provided cars for transportation. By the time church was over the clouds hung heavy in the sky. When we all got out to the park the heavens opened and a tremendous downpour of rain washed away our picnic before it began. The cars headed back for the church and we ate our sandwiches inside. We decided then and there that all succeeding dinners would be held at the

After this inauspicious beginning, the program developed rapidly. For the first two or three times dinners were held once a month. Then twice a month. Soon a weekly schedule was set up which continued for the duration. During the following four years, about 175 full-course, hot, homecooked, Sunday dinners were served every Sunday, without exception,

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summer and winter, to service men and women at the church.

This took a great deal of work. It meant that while the church service was going on a group of men and women of the church was engaged in setting tables in a church school room and in preparing the meal. It meant wise buying of provisions and skillful planning of meals in advance. It meant a devotion to the cause on the part of a large number of church men and women. Four groups took turns serving once a month each.

It was impossible, of course, to forecast in advance how many service people would be at church and would stay for dinner. In time an average was established. In order to be sure of having enough for all, extra places beyond the average were set and food prepared for all places set. Then any vacant places were filled in by members of the congregation, who were always eager to eat with the group. Thus, even without reservations, every person in uniform was always served, and every place was always filled. This flexibility removed losses from food leftovers.

The hostesses were the young women of the church and their friends. The number of these girls increased rapidly as the program moved along! Most of them were part of a church school class. They usually sat in a body at the church service and helped to greet the service people following morning worship. The hostesses also helped decorate the tables.

The meals were financed without difficulty. The meals were served without charge to the men and women in uniform. All hostesses and other church members who filled in paid a nominal charge for their dinner, usually fifty cents. The balance was provided by individual gifts.

The dinners were open only to those uniformed men and women who had attended church Sunday mornings. This naturally brought a good many to church who might not otherwise have attended. Notices were posted on the bulletin boards at the posts. Hostesses distributed cards of invitation Sunday mornings at the Y. M. C. A., the Union Station and the USO. The best advertisement, however, was the word of mouth rec-

ommendation of the service people themselves at their bases and among their friends.

After the dinners an informal program was conducted around the tables. Mr. Shaner, the general chairman, presided and called the roll of states. Those in uniform from each state responded and introduced themselves. An average of 30 states were represented every Sunday with all 48 states represented during the period, as well as Alaska, the Philippines, Canada, Scotland, England, Puerto Rica, and other countries. All denominations and creeds and all branches of the services were on hand almost every Sunday. Following the introductions an informal sing-song was held. Both popular songs and hymns were used with a strong preference for the hymns on the part of the service people. Once a month a home baked birthday cake was shared by the service people who had birthdays that month.

After the dinners the group broke up into smaller groups. Some played volley ball, ping pong and shuffle-board in the game room; others went roller skating or played baseball in the church gymnasium. Some spent the afternoon seeing the sights of the city. Always there was a willing group who washed the dishes and cleaned up the dining room to the accompaniment of songs and laughter.

Later in the evening a sizable number of the crowd came together for the evening group meeting at the church. Many of the service people took part in leading these programs.

During the period nearly 14,000 free dinners were served to service people. It was a labor of love and service and the rewards were great. They came in the form of hundreds of letters from these men and women from all over the world. Many were later killed in action and parents wrote their appreciation of the inspiration their sons and daughters had from our work. Many romances came out of these dinner programs and many newlyweds went out with the blessing of the church fellowship to strengthen them.

Our experience showed that a real desire to help finds ways adapted to local conditions. It showed an avenue of service that brought joy to all who helped and made a real spiritual contribution to the lives of thousands of lonely boys and girls in uniform.

# The Index Tells a Story

The annual index to contents of the INTERNATIONAL JOURNAL is a complicated thing to compile. It tells an interesting story, however, and we hope that it will help you make the best use of your accumulated numbers.

Notice some of the help your JOURNAL brought you during 1950-51: year-round departmental worship resources; seventeen articles on administrative problems; eighteen articles of special aid to leaders of children; fourteen in the youth field; a special issue and other articles about vacation church schools; ten in the audio-visual field as well as monthly listings of materials; twelve Christian family life articles; eight on leadership training; eleven on new teaching methods; eleven about the Bible and how to teach it; six on evangelism; five dealing with peace education or the church's ministry to men and women in service, and many others on equally important subjects.

Take time to look through the

1950-51 index in this issue. A reminder of good things that have come is a promise of good things to be

For example: watch for a new department to be introduced next fall in which we shall undertake to give special help concerning questions asked by readers and use short stories of accomplishments by many churches. You are invited to help make this department valuable by sending your contributions.

In November we shall have a special youth work issue containing valuable suggestions on the Call to United Christian Youth Action and information needed by all leaders of youth.

The JOURNAL will continue to bring you inspiration for your great task, ideas to help you teach better, interpretation of the teaching work of the church to help you grow in your understanding of it.

Tell your friends about the JOUR-NAL and urge them to join you as a regular reader.

# Selecting Books for Juniors

# by Mary Alice Jones

Dr. Jones writes out of a rich experience with children and with books. She has boys and girls of junior age specifically in mind, but the principles of book selection which she describes apply also to other age groups. This article might well form the basis of a talk at a fall meeting of teachers and parents of children. The books may be ordered through denominational book stores; they are not available through the National Council of Churches.

WANT a book that is just right for Sam," a Grandmother told the salesman in the bookshop. "You know, a good book, nothing trashy or sentimental, but something worthwhile."

Many adults who are concerned with the welfare of children are, like this grandmother, eager to suggest "good books" to their younger friends and relatives. They know that reading is influential in determining the way "the twig is bent," and so they wish to choose wisely when they select a book.

What are some of the tests which adults may apply to a given book to help them decide whether or not they should recommend it to their children?

### They must interest and please him

Certain reference books and text books children accept as necessary tools. And some books of straight information they appreciate as sources of facts on subjects about which they wish to learn. Other than these resources, it seems to be true that a book is a good book for a given child only to the extent that he himself accepts it as his book and enjoys it. No matter how convinced a librarian or a teacher or a parent may be that a book is "just right" for Sam or Mary, unless Sam finds delight in it the book is not likely to be a good influ-

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ence in his life. And if he is forced to read a number of books in which he does not find pleasure and satisfaction he may even develop a distaste for reading as such.

Let us say, first of all, then, that the adult must consult the individual child's own interests and tastes. Books are very personal gifts, to be chosen for a given child, not selected at random from the books marked "Popular Books for the Ten-Year-Old."

Maybe Tom is passionately interested in science. Then let him increase his appreciation of books through stories of inventors, such as Burlingame's Inventors Behind the Inventors; well-written books of information, such as More Experiments in Science by Nelson Beeler and Franklyn Branley; or Worlds in the Sky, by Carroll Lane Fenton and Mildred Adams Fenton, a lively presentation in the field of astronomy; or Monsters of Old Los Angeles, a breath-taking narrative of phehistoric animals.

If Helen thinks hospital work is too, too thrilling, let her feel that books are the source both of pleasure and of inspiration, through fiction such as Ann Snow, Mountain Nurse and biographies of famous nurses and women doctors such as Clara Barton and Doctor Elizabeth, and, if she is mature enough for it, the exciting new biography, Florence Nightingale by Cecil Woodham-Smith.

If Ben thinks sports are the source of all joy and manliness select some of the Tunis books. If adventure is what appeals at the moment, let the growing child have adventure. If adventure with a large touch of the fanciful is interesting, Twenty-One Balloons will be exciting. If adventure that is "true" is what the child craves, then let him have Fighting Frontiersmen, the story of Daniel Boone, or Adventure to the Polar Sea by Richard S. Lambert. If he wants just a good robust yarn, then let him have such a book as Whaler 'Round the Horn by Stephen W. Meader, or Rusty: A Cowboy of the Old West, by Ross Santee, or Quest in the Desert, by Roy Chapman Andrews, a tale of exploration in the Gobi desert.

Apparently the most universal reading interest of both boys and girls is animal stories. Fortunately there is a wide choice of excellent stories in this field. The "Lassie" dog stories are very popular, and the horse stories of C. W. Anderson, Will James, Marguerite Henry, and Walter Farley delight a large reading audience.

Humor books, too, often appeal to junior boys and girls The Doctor Doolittle books, Robert McCloskey's Homer Price and LeGrande's Captain Dow and the Hole in the Donut are sources of relaxation and pleasure.

Whatever the child wants in a book, the adult who wishes him truly to love books will seek to find. It may be that this is just what the child's personality needs at a given moment. One may even make some concessions once in a while on the matter of literary distinction to have the child satisfy his longing for books about subjects which are important to him at the time.

But the child also needs guidance in selecting his books. If the adult seeks carefully he is likely to be able to find within the child's range of interest books of sound ethical and spiritual value.

# They must have sound ethical and spiritual content

This brings us to the second criterion in selecting books for boys and girls: that the book present human relationship, social responsibility and a view of the nature of the universe in a manner consistent with the highest that we know. Adventure stories in which the hero cheats and gets away with it in a aura of glamor and adulation should not be offered to growing persons whose experience is not yet large enough to enable them to see the ugliness beneath the glitter. Stories that present children as paragons of wisdom and virtue who put to shame parents and teachers in spectacular accomplishment are wholesome because they are essentially untrue.

Whether the setting and the situation be fanciful or realistic, onceupon-a-time, in never-never land, or in the here and now of an actual community, what the characters do, their relationships to one another, the assumption of responsibility, should reveal a true picture of the way life is, a picture that is true to



A. Devaney, Inc.

Many boys are interested in books about inventors and scientists.

the basic moral order of the universe. Honesty, fair dealing, generosity, concern for the welfare of others, mutual respect between adults and children and among children themselves—these qualities are essentially good and should be made so to appear in books for boys and girls. It should go without saying that the books must be so written that such truths are of the essence of the story, not dragged in or tacked on.

In addition to the general literature for boys and girls which should be sound in ethical values, there are certain books which may be included in the child's personal library because of their specifically religious value. These books, again, must be intrinsically interesting.

There are books of biblical times which increase the child's appreciation of life in the time of Jesus and suggest the impact of Jesus on every-day life. Such stories as Beggar Boy of Galilee and The Story of Joseph by Josephine S. Lau, and Ethan the Shepherd Boy and Ann of Bethany by Georgiana D. Ceder are good stories and are also helpful to children in their understanding of the

background of their Christian faith.

A well-written collection of Bible stories, such as The Bible Story by Walter R. Bowie, a copy of Dr. Goodspeed's Junior Bible, Grace McGavran's Stories of the Book of Books may have a place of high regard in the library of most junior boys and girls. Certainly, a life of Jesus should be included. His Name Was Jesus by Mary Alice Jones is a plotted story of the earthly life of Jesus.

# They must be good literature

Books written to interpret ethical and religious truth should be done with special care. And this brings us to the third criterion for the selection of books for boys and girls: that they be good literature.

Good writing and good art require skill and careful, painstaking work. There are some books which are full of virtue yet are not good books for children because they are poorly or carelessly plotted. The characters do not come alive, the writing is flat, the pictures are crude or poorly produced and the books are devoid of imagination, charm, humor, or pathos.

It is important that children read books which build bridges between themselves and others. To accomplish such a purpose a book must be well written and interesting. Among the good books which broaden children's horizons and deepen their understanding of boys and girls of other races and nations are: Margaret de Angeli's stories of Polish, Quaker, Amish and Negro children; Lois Lenski's stories of Florida crackers, mountaineers, migrants; Florence Mean's stories of Jewish and Japanese boys and girls; Kate Seredy's stories laid in Hungary; Jean Bothwell's stories of India and Caroline Treffinger's Li Lun, Lad of Courage about a Chinese boy, are all good stories, wellplotted, well-written. Because boys and girls find the characters real, the incidents exciting and the narrative satisfying, they respond to the books with friendly attitudes toward the boys and girls about whom they are written.

Schools and public libraries are sources of great help to parents and teachers in selecting books for children. Church groups may arrange to have exhibits featuring books of one type or another, or ask the librarians to plan book programs. In some communities where facilities are lacking through schools and libraries, churches may make an important contribution to the boys and girls through maintaining a book exchange or a lending library.

Many parents and teachers feel that the so-called comic books and television are offering serious competition for the reading interest of boys and girls. These new media must not be condemned because many of them are stupid, some are unwholesome, and a few are downright vicious. Instead of forbidding them it would seem to be wiser to make a selection of those that are good and a few others reasonably harmless and suggest these to their boys and girls. But the best way to attack the problem of undesirable comic books and poor television and radio programs with juniors is through the positive approach of making easily available to them really good books. These are books which are attractive in appearance, sound in ethical and spiritual values, well-written, and chosen specifically to appeal to the individual interests and tastes of each boy and girl.

# We Worship in the New Christmas Pageant

A note to the director of church drama in the local church

# by Mildred B. Hahn

T IS Christmas, 1931. Outside the church a man is waiting for his wife. He wouldn't waste time going inside to see a pageant, he says. It's a sin to watch his well-meaning friends desecrate the altar. The sad part is that he is right about the old-time Christmas pageant. But at Christmas, 1951 he "who has scoffed returns to pray," as we participate in a new pageant which has become an act of worship.

What is this pageant of worship? In general, a pageant of worship is a series of scenes linked together by a dominant purpose which leads to a climax of identification and dedication by audience and actors. In other words, at Christmas time the pageant would be the story of the Wise Men and Shepherds (a series of scenes) leading us (actors and audience) anew to the manger in an act of worship.

Thus, because the pageant is a personalized production, it is best if we write our own Christmas pageant for our own congregation in our own times. Whether or not we are able to do this, we should recognize types of pageants: the processional, the episodic, the chronological, the symphonic.

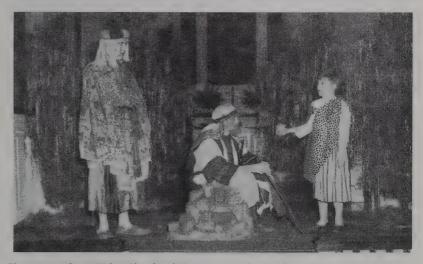
In the processional type of pageant shepherds and kings literally lead us to the manger. They enter from the aisles of the church; they present our gifts for us and then lead us refreshed from the church. This is the simplest form of pageant worship and achieves its effectiveness through simplicity. It can be done by churches with either informal or formal chancel arrangements. Because there is a single object towards which we are moving in this processional, the properties are kept to a minimum.

Miss Hahn is author of "Best Plays for Church" and "Directing Church Drama." She is a teacher of English and Speech at the Reading Senior High School, Reading, Pennsylvania. To Light My World, a processional pageant, is a good example of how a pageant can be worshipful on a large or a small scale. At St. Peter's Evangelical and Reformed Church in St. Louis, Missouri, a large globe was erected for the worship center. In the Alliance, Ohio, First Evangelical and Reformed Church a small, lighted globe was used in the same pageant with equal effectiveness. In the processional pageant it is the idea towards which we are moving which counts.

The episodic pageant is equally effective at Christmas time. In this

type short scenes from the Nativity are woven together with music and lights and the common feeling of worship into which the actors lead the congregation. It is important to remember that even in this sort of pageant the element of leading people to a common altar must be present. In other words, in the grouping of single scenes there still must be a center or focal point of interest. The illustration from The Shepherds shows one episode from the entire pageant. (See picture herewith.) The old man has a vision of the Cross throughout. Thus, the gold altar cross becomes a symbol which welds our hearts in an act of worship, which remains throughout all scenes. When a church group desires more speaking in its pageant, the episodic form is the pageant to choose.

Chronological pageants are episodic, but they trace events historically. The anniversary pageant is usually done in this way. This can be an effective way of presenting the story of Christ's birth. One of the best chronological pageants is Rosamond



This scene from "The Shepherds" shows in the background a cross, which is the central focus of the pageant.

# There Is Still Time to Register for The Religious Drama Workshop

MISS MILDRED HAHN is to serve again on the faculty of the Religious Drama Workshop to be held at Green Lake, Wisconsin August 16-27. Also on the faculty are: Fred Eastman, Margaret Palmer Fisk, Harold Sliker, Marian Sliker, Hulda Niebuhr, and Amy G. Loomis.

Workshops on production tech-

niques, the rhythm choir, writing, pageantry and play direction will give valuable guidance to leaders of drama in the local church and on the college campus. For further information and descriptive folder write the National Council of Churches, 79 E. Adams St., Chicago 3, Illinois.

Kimball's The Nativity. In it the prophecy of Isaiah, the annunciation, and the birth of Jesus are related as history in Biblical language. There is a minimum of dialogue so that the congregation can "think through" the events. "Talkiness" is a pitfall of many church pageants. Depending too much on dialogue to carry the thought of the pageant, we include so much of it that it becomes a distraction rather than an aid to worship. When we do the chronological pageant we must keep in mind that people do not come to verify historical facts but to receive refreshment for their souls. Use only enough dialogue to create a mood and convey an idea. Support this with simple action and setting. Let folks come to the manger to find inspiration and courage to live the message of Christ-

The newest form of pageant for our churches is the symphonic drama. In the prologue to his pageant, Faith of Our Fathers, Paul Green expresses a philosophy that should apply to all church pageants: "This spot has a peculiar significance for us . . . for we have met here in the spirit of dedication and religious worship." What is this symphonic drama? Paul Green says that its meaning comes directly from the Greek, "sounding together." For us it means an entire congregation sounding together, or cooperating.

The symphonic pageant is different from the processional, episodic, or chronological in both writing and production. In writing the symphonic pageant, material comes from the life and history of the people who create it. In other words, the people of Bethlehem, Pennsylvania write a Christmas pageant about Count Zinzendorf and the story of naming their city. The Williamsburg, Virginia, Christmas of the Seventeenth Century is revived in Williamsburg of 1951. The Spanish nativity plays are woven into a symphony of drama in New Mexico, and so we can go about the country finding local symphonic dramas. The symphonic pageant lends itself to the celebration of Christmas by any people, whatever their particular culture or history.

In *production* the symphonic drama requires the full cooperation, or "sounding together," of congregation, actors, musicians, and all par-

'Samuel French, 25 W. 45th St., New York City. 45c.

ticipants. Electricians who point with light, musicians who set the mood, actors who tell the story, rhythmic groups whose movements lead us to the manger, members of the congregation who join them in worship—coming in adoration and dedication, all make their distinctive contributions. The symphonic pageant belongs to Christmas, because all of us, like the shepherds and Wise Men, cherish the Christmas story as our own. We sound together the good news of Christ's birth.

How can you produce this symphonic drama in your church?

You paint with light. Plan to center your pageant in the church chancel. Find a good electrician and then explore possibilities of the arches and columns for placement of lights. If you have a deep chancel, use floodlights to "paint" the walls with colored light. If your chancel is shallow, light the back wall or organ pipes with colored light. This is your "scenery." Never clutter the chancel with painted scenes or screens. The altar or worship center is sufficient setting. With this background you are ready to light the people in the pageant. This is easily done with spotlights mounted on pillars or arches or placed in the front pews.

Use as few properties as possible in the chancel. "Suggestive" pieces serve well; for example, a bench with velvet drapery is a good throne for Herod; a simple arrangement of papier mache rocks suggests a rugged hillside. (See picture of pageant, The Shepherds, herewith.)

Musicians set the mood. You must plan early with your organist and choir director. In fact, you owe them your first attention—before you cast the pageant. Make the planning of the music a rich experience of sharing among choir members and actors. Too often the choir feels "shoved off to the side." In the pageant symphony, music establishes the mood for the action and should be considered of equal importance.

Actors tell the story. Actors need special training for a drama given in the chancel. You must help all actors to see that they have ceased to be "show men" and have become leaders of worship. The technique for doing this is simple. First, be prayerful and dignified yourself when you approach the chancel. Then develop a prayer life among partici-

pants. Either you, one of your actors, or the organist should create a devotional mood before every rehearsal; and before actual performance there should be prayer.

Movements of rhythmic groups lead to worship. The symphonic drama demands not only beautiful staging, music, and acting, but wellplanned rhythms or movements. The usual Christmas pageants can profit much from this technique. Take the shepherds' scene with the angels. Ordinarily a few young boys fall heavily to the floor and try to look surprised when the angels appear. In the modern pageant, the artful director would correlate the dynamic hand movements of angels and the frightened hand movements of shepherds. Both movements would be rhythmic.2

You prepare your congregation. A church pageant enacted by dramatists and musicians is not enough. There must be a feeling of oneness between performers and congregation with participation on the part of the congregation. A worship service leading into the pageant will help bring this unity. Often hymns and scripture introducing the pageant will suffice, but you will plan your own service carefully in accordance with your needs.

You must carry the congregation beyond the production to self dedication to the Christian life.

This can be done by silence, prayer, dedicatory hymn, or joyful recessional at the conclusion. In the Christmas pageant this concluding dedication is a "must." The congregation should be led to give themselves even as the wise men brought their gifts. Then you will have directed every person in the congregation to a rededication of his life and talents to God.

Inside the church, Christmas 1951, a man is worshipping with his family. He wouldn't miss seeing a pageant, he says. It's a sin that more of his friends don't attend. The happy part is that he is right about the present day (or modern) pageant. We worship in the new pageant. Try it and see!

<sup>\*</sup>A discussion of this type of stage movement is found in The Stage in Action by Samuel Solden (Crafts 1941)

Samuel Selden (Crafts, 1941.)

For lists of Christmas pageants see Best Plays for the Church by Mildred B. Hahn (Christian Education Press, 1505 Race Street, Philadelphia 2, Pennsylvania, 60c). A Christmas dramatization will appear in the September issue of The Journal.

# What to Do in Christian Education Week

Use the Week of September 30-October 7 to focus attention on the importance of Christian education

# by Lemuel Petersen\*

F ministers were taught some sleight-of-hand tricks and other dramatic techniques in seminary, they would be more successful in their preaching and church work, so advocated a popular newspaper columnist recently in his daily dispatch.

He told how one minister illustrated his sermon by passing his hand over a red rose on his lapel and "changing" it to a white one. The columnist, who claims to be a "consulting psychologist," believed that the audience would long remember that incident and the truths which the minister sought to convey.

However, the communication of the Christian faith and the development of Christian character are not quite as simple as this suggestion implies. A much more thorough approach is involved in both the preaching and the teaching work of the church. Often miraculous results are expected in a short period of time. Both lay leaders and parents need to understand more about the fundamental processes of Christian education.

Christian Education Week—to be celebrated this year from September 30 to October 7—offers an excellent opportunity to focus the attention of the church and its leaders on the serious, important work of Christian teaching. The theme, "Teach Religion—Make Men Free" has special significance for the church in a period of international uncertainty.

To aid local churches and community agencies in planning for this observance, the National Council of Churches—through its Division of Christian Education—has prepared a suggested calendar of activities and

offers a Packet of Resource Materials.1

Sunday, September 30, is designated as Rally Day. This is a natural time, just before the new church school quarter is to begin in October, to gather in all regular members and to recruit new-comers in the community. Included in the packet are two pieces to assist in this: the manual Increasing Attendance and the booklet Home Visitation in the Interest of Children. They should be studied thoroughly by the superintendent and teachers far in advance of this date, to glean suggestions on how to secure and hold church school members in the most effective way

Suggested for Rally Day also are the installation of volunteer church workers and possibly special sermons on Christian education by the minister, at the morning service of worship. A printed service of dedication based upon the objectives of Christian education is available and can easily be adapted to any church situation. Another will appear in the Journal for September. Suggested sermon subjects are also included in the packet.

Possibly Rally Sunday would be a good time to enlist other members of the church for new work. A Christian Service Registration Card, which includes about 60 types of church jobs ranging from "art work" to "worship," might be distributed for members to check and sign, indicating willingness for volunteer service.

Monday, October 1, is Leaders

"Christian Education Week Packet," containing 3 copies of a promotional folder and 16 pamphlets and booklets, \$1.00. Additional promotional leaflets 5c each, \$3.00 a hundred. Order from the Division of Christian Education, National Council of Churches, 79 E. Adams St., Chicago 3, Illinois.

Day. Events proposed for this day are (1) recognition dinner or service for volunteer workers and/or (2) a workers' conference, with worship based on the daily theme of "Responsibilities of the Free." In anticipation of these events, those responsible for Christian education in the church will want to study the leaflet So You Want Inspired Teachers, which gives many helpful tips for developing the workers' morale. A successful approach to getting adequate leadership is that of having husband and wife teach together. This is described in the leaflet LetCouplesWork Together. The newLeadershipEducation Audio-Visual Kit, described in the packet, offers, with the aid of filmstrips, complete programs for at least ten complete workers' conferences, one of which would certainly be suitable for this date.

Family Day is scheduled for Tuesday, October 2. Suggested for this day are family night at church, family worship at home, and family discussion of a subject of religious importance. Leaders preparing for these events will find helpful the packet leaflets: The Church's Opportunity in Family Education, Family Worship with Young Children, and What Bible Story Books Should Children Have? The latter two should be ordered in quantity to be put into the hands of parents to use on this day in the home and throughout coming days and weeks.

Several kinds of activity are suggested for Wednesday, October 3, which is Local Church Day in the week's program. On this day there might be a church night dinner to inaugurate the fall program of the church. Two leaflets will be helpful in meeting with parents: Evangelizing Our Children and Teen Agers Need the Church. On pages 22-24 in the Learning for Life manual included in the packet are descriptions of courses of study for the parents' class, and a listing of many excellent textbooks on the subject of "Christian Family Life." (The entire manual will also be studied by the adult work leaders of the church for possible programs of study in such areas as the Bible, personal faith and experience, the church, Christian action in society, and world relations.)

So far in the week's suggested schedule the emphasis has been entirely on events in the church and

<sup>\*</sup>Associate Director of Public Relations, National Council of Churches.

the home. For Thursday and Friday community-wide activities are proposed.

Thursday, October 4, is listed as Community Day. Possible events for this day are a community conference of church workers on the daily theme "The Community Teaches"; a special radio or television program, dinner meeting for Sunday school superintendents, or the beginning of the community leadership school. Packet literature especially helpful for this day will be the leaflets: Helpful Courses for You and Your Fellow Workers (listing of courses in the Standard Leadership Curriculum) and The Church and Children of the Community.

Friday, October 5, is Youth Day. High school assembly programs and a community meeting of youth and adult leaders of youth are proposed. Helpful here will be the manual Christian Youth in Cooperative Action of the United Christian Youth Movement. Emphasis will be placed on planning ahead for the Call to United Christian Youth Action which will come to a climax next February 3.

Saturday, October 6, is Personal Meditation Day, and will offer all workers an opportunity to prepare for their work ahead. Spending some time in personal meditation and prayer is suggested. Useful here will be the Self-Rating Scale included in the packet. It should be available in advance in quantity and distributed so that all church workers will be able to use it on this date. It is prepared in two parts and will be useful for both church school teachers and other church workers. It will help all workers to evaluate themselves in terms of their Christian experience and their knowledge of the Christian religion and the church. It will help the teachers to evaluate their knowledge of their pupils and their skill in using Christian education procedures.

And finally, Sunday, October 7, is World-wide Communion Sunday with an emphasis on the world fellowship of the church.

This schedule may be followed in some churches and communities; however, it can easily be adapted for any local situation. Most churches will look to their denominational offices

for further suggestions and resources to help them achieve the purposes of this special observance. The selection of a few activities and doing them well are encouraged. Early planning is desirable.

# The Psalm and the Mural

# by Margaret O. Becker\*

TWELVE little girls in stocking feet were down on the floor of the junior department, working on a huge sheet of wrapping paper. Although it was a Sunday morning in mid-winter, they were wearing play dresses, for one can't wield full sized pastel crayons without getting some of the chalk on one's clothing. Delighted, exclamatory voices also added to the "free" atmosphere of the whole activity. Here was learning through purposeful activity.

During the fall the juniors had been studying Psalm 104 as a background to their lessons on worship. As the study went along the children themselves decided to improve the worshipful atmosphere of their department room. Under the guidance of an imaginative superintendent, they had discovered possibilities in a huge blank wall space above a five-foot dado. Here, they decided, they would put a picture illustrating the many evidences of God's glory as described by the ancient poet in the Psalm.

With the new year came a new unit of study on the lands of the Bible, which gave added understanding of the natural features of the countryside of which the Psalmist was thinking. This completed the needed stimulus to start what they called a mural.

Of course it was not a mural in a technical sense. Rather, it was a large picture painted with pastels on paper. To fill the twenty-five foot space they needed four full-length strips of wrapping paper cut just a bit longer than the length of the wall. The strips were pasted together with sealing tape. A doorway cut into the area, so they cut out this section and planned around the opening.

\*Director of Religious Education, Westminster Presbyterian Church, Utica, New York.

An experienced art teacher worked with the girls in preparing the paper background. Then she set to work to help them study the Psalm again, looking for picture elements. The light, the heavens, sun and moon. the waters, clouds and mountains, springs in the valleys, the beasts of the field and the fowls of the airall these must go into the picture. The Psalm also mentioned wine and oil, wheat for making bread, cedars of Lebanon, lions and conies. Just what did these look like, in the time and setting of the Psalmist? Pictures must be studied, and the art teacher and her assistant brought in a whole portfolio of photographs and clipped illustrations to share with the girls. The cedars of Lebanon proved the hardest to find.

As the design for the "mural" grew each girl accepted responsibility for one section and proceeded to make a small first draft. Then the teacher helped her to adapt it to the space allotted to that section.

As a central figure a youth in Palestinian garb stands, staff in hand, looking at the beautiful landscape about him. On one side are scenes represented as in full daylight. On the other side the moon reveals another group of objects in the darker, muted shades of night. Below the central figure, a scroll is open to the 31st verse of the Psalm: "The Lord shall rejoice in His works."

At the June exhibit of church school activities, the junior "mural" was hung at the center front, where it served as backdrop for a worship group. In the room were displayed many handcraft articles made by the various classes and departments, but the people who came to look at the exhibit came back again and again to this truly worshipful presentation of the great worship song of the ancient Hebrew poet.

# Worship Resources

# SEPTEMBER

# Primary Department

# by Marion G. Young\*

THEME FOR SEPTEMBER: Praise God for Growth

### For the Leader:

All children are interested in growing and in birthdays. During September they are made particularly conscious of it because of the return to school in new grades, and in many churches it is the time of promotion. Also, many children will be returning from vacations and from camps with new skills and new assurance as well as added inches and pounds. "My, how you've grown!" is an expression heard very often during these days of meeting again after the separations of the summer months.

At the beginning of the school year and the church school year it is very wise to emphasize that people grow in many more ways than just the physical. In fact, they grow as Jesus grew, "in wisdom, and stature, and in favor with God and man." These services seek to point out that growing and learning are processes that have no ending and that it is important for all people to keep growing as long as life

During these Sundays it is hoped that leaders will find many opportunities to be interested in each individual child's growth and development. This topic should provide an opportunity for each child to shine as an individual as well as one of a group. How often teachers err in this respect!

Further, these services seek to provide opportunities for children to grow through actual experiences of thoughtfulness and sharing. It is suggested that some giving project be undertaken, one which will help another child or children to grow in the right way. Leaders will have to choose some enterprise that can be made meaningful to their particular group of children. Some suggestions are given.

Many primary departments have birthday recognition services. This month should be a time of evaluating what has been done in such services and perhaps changing a little to give more spiritual emphasis to the importance of growing. If a birthday bank has been used, can its purpose be made more meaningful and could the birthday offering be made part of a worship experience? If candles have been used, could the lighting of them become a religious ceremony with deep significance instead of the stereotype lighting of candles on an imitation birthday cake? Leaders should give these matters some thought and evolve a birthday recognition service of real worth and meaning to primaries, perhaps one that the children help to build.

ligious Education."

Many additional stories, poems, prayers are suggested under resources. At least some of these should be used to enrich these experiences. Unless otherwise stated all music will be found in Hymns for Primary Worship (Judson and Westminister Press). Some of the hymns are used as poems or prayers.

### **Resource Material**

Growing Pains by Florence M. Taylor (Westminister Press). These stories are simple enough for primaries to read but interesting enough for teacher to tell to a group. They are stories of a group of real children in the actual experiences of choice which are part of the growing up

Once There Was a Little Boy by Dor-hy Kunhardt (Viking Press). This is a othy Kunhardt (Viking Press). This is a beautiful picture story book which can be borrowed from many libraries. The boy Jesus is made to live in these pages.

The Little Boy of Nazareth by Edna Bonser (Harper). The imaginative stories in this book reconstruct the life in the time of Jesus so that children can be helped to know how Jesus probably grew.

Let's Go to Nazareth by Elizabeth L. Reed (Westminister Press). This storypicture book tells about a seven-year-old boy growing up under conditions such as the boy Jesus knew. The first and the last stories are especially recommended for telling during this month.

From Children's Worship in the Church School by Jeanette E. Perkins (Harp-

'Jane Addams," 58 "Michael Pupin, the Herdsman's Boy,"

"We Praise You, God," 39
"O God, From Whom Comes the Thoughts," 82 "The World One Neighborhood," 182

From The Family Worships Together by Mazelle Wildes Thomas (Pilgrim Press) "Birthday Celebrations," 41 "Jesus' Birthday," 44 (a poem) "A Story of the Lad of Galilee," 45 "The Lord of Joy," 11

From Child Life in Bible Times by Florence M. Taylor (Bethany Press) "Do Unto Others," 118
"Perhaps," 137

From Bible Homes and Homes Today by Elizabeth L. Reed (Pilgrim Press) "Growing Up," 53

From My Own Book of Prayers by Mary Alice Jones (Rand McNally) "So Many Things to Do," 29 "For Courage," 33 "For Forgiveness," 34 "Jesus," 38

From Children's Prayers for Every Day by Jessie Eleanor Moore (Abingdon-Cokesbury Press)

"On a Birthday," 43
"Working with God," 54

# September 2

The worship resources for July and August appeared

in the June issue of the "International Journal of Re-

THEME: We Are Growing

Worship Center: Use a large picture of the boy Jesus in the center. Hofmann's "Boy Christ at Twelve" or Brigg's "The Workshop at Nazareth" are suggested. On a low table have an open Bible partly surrounded by a semicircle of eight candles. An attractive container for birthday money may also be on the

PRELUDE: "Church Bells" (Piano selection, No. 105 in Hymns for Primary Worship)

CALL TO WORSHIP: Psalm 118:24

RESPONSE: "This Is the Day Which the Lord Hath Made"

PRAYER: We are glad, O God, for Sunday. We are glad for our church school. We know that you are everywhere, yet it is good to have a special place to which to come to worship you. It is good to have a special day set aside to help us think of you. May we learn more and more about you so that we can work for you as we should. Amen.

HYMN: "Father, We Thank Thee for the Night"

CANDLE-LIGHTING: (Leader lights a candle as each succeeding birthday is mentioned in this growing-up picture. A candle lighter and snuffer should be used, if possible, in groups of young children.)

### GROWING

Today we are going to think about birthdays. What important things they are! They are milestones on the way of growing. We are going to mention some of the ways in which we grow from tiny, helpless babies to big primary boys and

- 1. By the time we reach our first birth-days we were able to sit up alone, stand up with help, and move around by crawling or creeping.
- 2. By the time we were two we could walk, climb up stairs, eat with a spoon and say some words.
- 3. When we were three we could use a fork, get a drink of water, build with blocks, ride tricycles, tell short stories.
- 4. At four years we could wash and dry ourselves, run and skip and march to music, help feed pets, and sing some songs.
- 5. By five years we could dress ourselves, draw good pictures, play games, and take care of ourselves around the neighborhood.
- 6. Now some of us are six years old. We should be able to take care of our-

\*Yonkers, New York.

selves pretty well, going to school and playing with friends. We should be interested in books and ready to learn to read. We should be ready to learn many new things in the first grade.

7. Some of us are seven years old. By now we should be able to read and write a little. We should know how to make things with scissors and crayons and paper. We should be able to bathe and dress ourselves. Second graders learn fast.

8. Some of us are eight. By this time we can be depended upon to work and play well with others. We should be able to tell time, and read and write and do some number work. We can be depended upon to help at home, at school, at church. Third graders are growing fast.

All of us keep growing and learning year after year. It is one of those things that go on and on forever, for there never an end to the things to be learned. There are so many ways to grow. Birthdays are milestones along the way.

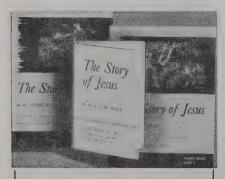
Song: "Sing About a Birthday"

BIRTHDAY RECOGNITION: (If it is your custom to celebrate birthdays on and off during the year, recognize at this time the children who have birthdays close to this Sunday. Otherwise have the six year olds stand for special good wishes, then the sevens, and then the eight-yearolds. Let the children point out ways they are growing.)

PRAYER: "Prayer on a Birthday"

### LEADER:

Long ago there lived a boy who grew just as we grow. His birthday story is in our Bible. We celebrate his birthday on Christmas, Yes, Jesus! He grew up to be a friend to everyone. There are many stories about his loving, helpful deeds. Our Bible does not tell us much about his boyhood days, but there is one verse which tells how he grew. Today I am giving you each a slip of paper with Luke 2:52 written on it. You are to ask your mother or daddy to help you find the verse in the



LEAD YOUR CHILD to grow in the Christian way of life with this new thirty-session course. Planned to guide third and fourth-grade children to a better knowledge and appreciation of the story of Jesus, giving them a better understanding of Jesus' friends and helpers.

# THE STORY OF JESUS

	by blunc	HE HOKE	
Teacher's	Manual		\$2.00
Pupil's Bo Part I and		Each	25c

# THE JUDSON PRESS PHILADELPHIA 3, PA

Bible at home. Try to learn it to say in worship service next Sunday.

PRAYER HYMN: "Father, Lead Me Day by Day"

# September 9

THEME: As Jesus Grew

WORSHIP CENTER: Same as last week PRELUDE: "Church Bells" (No. 195) or a hymn tune played as piano chimes (an octave higher)

CALL TO WORSHIP: Psalm 118:24

RESPONSE: "This is the Day Which the Lord Hath Made"

SCRIPTURE: Psalm 100 (read or recited by children who have prepared)

HYMN: "Thou Art with Us" (first verse only)

POEM OR STORY: "When Jesus Was a Little Boy" (Words of hymn No. 72) or one of the stories of the boy Jesus suggested under resources:

SCRIPTURE: Luke 2:52 (recited by children)

Conversation: Discuss the verse and the meaning. Perhaps ways of growing which children mention could be listed in columns under Wisdom, Stature, Favor of God and Man.

HYMN: "Glad I Am to Grow"

CANDLE-LIGHTING: (The following litany may be used with leader lighting a candle as each line is read, and children praying the response in unison.)

Boy Jesus grew both tall and strong.

So may we grow, Father.

He was cheerful and friendly all day long. So may we grow, Father.

Boy Jesus learned his lessons well. So may we learn, Father. He learned things good and true to tell.

So may we learn, Father. Boy Jesus did his work with care.

So may we work, Father. He was always willing to do his share.
So may we work, Father.

Boy Jesus played fair and took his part.
So may we play, Father.
He was cheerful and happy, gay in heart.
So may we grow, Father. Amen.

BIRTHDAY OFFERING:

Have a birthday child deposit his coins and give him good wishes. If the money is already designated for some cause, discuss it at this time so children will remember and understand. Of there is no plan, help the children to make one at this time. Perhaps the offering can be used to help some other child or children grow. (Milk for a day nursery, canned milk for overseas, Care packages, a church missionary project might be suggested.) Since this money is to be dedicated and sent on the last Sunday of the month, it would be wise to invite everyone in the group to bring extra coins in gratitude for growing. A coin for each year of age may be suggested if

HYMN: "Prayer on a Birthday"

### September 16

THEME: In Wisdom

WORSHIP CENTER: same as on previous Sundays

PRELUDE: "Church Bells" (No. 195) CALL TO WORSHIP: Psalm 100: 4, 5 RESPONSE: "Come with Hearts Rejoicing"

LITANY: "We See"

All around us we see beauty and helpful-

Thou, Lord, art good.
We see people learning to be loving and kind.

Thou, Lord, art good. We see tasks that need willing hearts and hands.

Thou, Lord, art good. We see children growing up to do their

Thou, Lord, art good. We see in all things thy plan for a happy

world.

Thou, Lord, art good. Amen.

Hymn: "How Strong and Sweet My
Father's Care"

SCRIPTURE: Luke 2:52 (recited by children)

STORY: "Seven Years Old" (or tell in your own words about the old custom of having each child choose a verse of Scripture as his own verse to use at prayer time.)

CONVERSATION: Let the children discuss the story and custom. Encourage each child to choose a scripture verse as his own birthday verse. This might be done at home, or in church school if verses are printed on cards for children to handle and choose. These verses often began with the same letter as child's name.

HYMN: "Let Us Be Thankful for Our Books"

PRAYER: Just as Jesus grew in wisdom by learning and practicing the good laws found in the Bible, so let us grow, O God. Help us to listen to our teachers, to study, to ask questions, so that we may grow wiser everyday. Help us to try to live the things we learn, and so grow more and more like Jesus. Amen.

BIRTHDAY RECOGNITION: (Adapt the suggestions of the past two Sundays to fit this day. Children may want to suggest ideas to go with the candle-lighting or may want to use the litany given last Sunday.)

PRAYER: "Let Us Be Glad Because of Words"

HYMN: "Glad I Am to Live"

# September 23

THEME: In Stature

WORSHIP CENTER: same

PRELUDE: "Church Bells" (No. 195) or familiar church tune played as piano chimes (an octave higher)

CALL TO WORSHIP: Psalm 118:24

RESPONSE: "Rejoice, Give Thanks and Sing"

Song: "Sing about a Birthday"

Conversation: Have on hand pictures of babies, small children, older children, adults, as well as pictures of Jesus to be arranged chronologically. Use these to guide discussion of growing taller, stronger, more able. One of the stories suggested under resources may be told.

Song: "What Makes the Children Grow, My Dear"2

<sup>1</sup>In Let's Go to Nazareth by Elizabeth Reed (Westminister).

<sup>2</sup>From When a Little Child Wants to Sing (Judson or Westminister Press). May be borrowed from church kindergarten.

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Conversation: As children discuss the things that boys and girls need for growth, guide their thinking to the children who are to be helped by their birthday offering. Tell a story or give some facts which will interest children in the recipients. Remind them that next Sunday will be the final day.

BIRTHDAY OFFERING: Receive any offering brought today and give good wishes to the birthday children.

HYMN: "We Thank Thee, God Our Father"

SCRIPTURE: Luke 2:52 and any birthday verses which children have selected and learned.

PRAYER: "Prayer on a Birthday" HYMN: "Glad I Am to Grow"

# September 30

THEME: In Favor with God and Man WORSHIP CENTER: same as on other Sun-

CALL TO WORSHIP: Psalm 119:33.34 HYMN: "Father, Lead Me Day by Day" POEM: "Long Years Ago in Palestine" (Words of Hymn No. 78)

HYMN: "Lord, I Want to Be Like Jesus" (Third verse of Hymn No. 121)

SCRIPTURE: Luke 2:52

CANDLE-LIGHTING:

We will light our candles today as we think of ways we grow that make us pleasing to others and God. 1. We will grow more loving and helpful

and cooperative-and thus please our parents.
We will study hard and do our lessons

well—and thus please our teachers.

3. We will play fair and share our toys

and games-and thus please our playmates. 4. We will be kind and gentle and patient

-and thus please our younger brothers

5. We will be generous and share our money and possessions—and thus please people who are poor and needy.

We will be quiet and considerate and thoughtful-and thus please older peo-

7. We will grow happy and cheerful and

gay—and thus please ourselves.
We will grow in all these ways as Jesus grew—and thus please God, our

HYMN: "Glad I Am to Grow"

BIRTHDAY OFFERING: (Mention of the cause for which the money is to be used should be made before the offering is accepted. Good wishes should be given all the birthday people as they drop in their coins.)

HYMN: "We Thank Thee, God Our Father"

Song: "Sing about a Birthday"

SCRIPTURE: Birthday verses recited by children who have chosen and learned

PRAYER: "Prayer on a Birthday"

HYMN: "Lord, I Want to Be Like Jesus" (Third verse of Hymn, "Lord, I Want to Be a Christian")

in the Old Testament were probably well known by Jesus. As two pupils read them for us, let us ask ourselves if we think they had any effect in helping Jesus to form his opinions about work and workers. SCRIPTURE VERSES: First Reader: Psalm 104:20-24

The following Scripture verses found

Second Reader: Proverbs 6:6-9; 20:11a

O God, thou art thyself a Workman, a masterful, skilled and creative Workman. Thou didst send us a workman like unto thyself, Jesus, the Worker of Galilee, who taught us the beauty and dignity of honest labor. Accept our thanks for this great Life, O God, and help us as we seek to pattern our lives after his. We pray in the name of him who taught the working twelve to pray, saying:

LORD'S PRAYER, in unison

HYMN: "O Master Workman of the Race"

Worship Through Giving: Hymn: "We Would Bring Our Treasures" Leader:

The wise may bring their learning; The rich may bring their wealth; And some may bring their greatness; And some bring strength and health; We too would bring our treasures To offer to the King; We have no wealth or learning: What shall we children bring?

Response:

We'll bring the little duties We have to do each day; We'll try our best to please Him, At home, at school, at play: And better are these treasures To offer to our King Than richest gifts without them; Yet these we all may bring.

—Author Unknown

(The words of the above hymn may be sung or spoken. The hymn is No. 66 in Hymns for Junior Worship.)

POSTLUDE: "The Workers'

# Junior Department

# By Mazelle Wildes Thomas\*

THEME FOR SEPTEMBER: Jesus and the Workers

### For the Leader

The summer months have no doubt introduced most of the boys and girls with some new knowledge and experience of work and workers. Since Labor Day Sunday opens the month and since new concepts of work and the worker have probably been developed on the part of the children during vacation days, it would seem a good time to point up the Christian attitude toward labor.

The services are more informal than in previous months. There is a need in most church schools for a reestablishment of relationship between leader and children in September, as the summer holiday has disrupted the regular schedule. Therefore plans for informal conversation are included in the services.

There are suggestions for pupil participation. Allow sufficient time for pupils to prepare under the leader's or teacher's guidance.

Hymns, music and hymns read as poems have been selected from Hymns

\*Director of Christian Education, Grace Congregational Church, Framingham, Massachusetts.

22

for Junior Worship (Westminster or Judson Press).

# September 2

THEME: Jesus Loved the Workers

WORSHIP CENTER: The picture, "Christ and the Fisherman" by Zimmerman may be used today and on the following Sundays with the open Bible.

PRELUDE: "O Worship the King"

HYMN OF PRAISE: "Holy, Holy, Holy, Lord God Almighty"

INTRODUCTION OF THEME:

Today is Labor Day Sunday. Tomorrow the entire nation will lay aside its labors in honor of labor and the laboring men and women. Because September is the month in which the Labor holiday falls and because it is the month when all of us come back to old jobs or begin new ones at school and work, we are going to reexamine our thoughts on the subject, "Jesus and the Workers." This morning we want to think about Jesus' love for the workers of his day. As you think back on the life of Jesus what can you remember about his attitude and regard for the common working man around him? (Encourage the boys and girls to comment freely.) Why do you think Jesus understood the working man so well? Why do you think he chose men used to hard work to become his disciples?

# September 9

THEME: Jesus the Carpenter

WORSHIP CENTER: Same as on previous Sunday

Prelude: "May Jesus Christ Be Praised" HYMN OF PRAISE AND WORSHIP: "May Jesus Christ Be Praised"

Last Sunday we began to think about the theme, "Jesus and the Workers." We talked about Jesus' attitude toward the workers of his day. This morning we are workers of his day. This morning we are going to think about Jesus as a carpenter, for we believe that Jesus, following in the footsteps of Joseph, earned a living for himself and family by working at his father's trade. Many hymns, poems and stories have been written around the theme of Jesus as a carpenter. We are going to sing two hymns that help to tell us the story of Jesus' days as a carpenter. The September choir will lead us while we

HYMN: "Building" ("When Jesus Lived in Nazareth")

HYMN: "At Work Beside His Father's Bench"

PRAYER: O Jesus, Comrade of all who work at honest labor, be a Comrade now to us. We would grow to be helpful as thou wast helpful, kind as thou wast kind, and obedient unto our Father God as thou wast obedient. Amen.

LEADER: An unknown author wrote a poem one day entitled, "In the Carpenter Shop." A junior is going to read it for us.

POEM: "In the Carpenter Shop" (See in the *Journal* for March, 1951, p. 25. Poem begins "I wish I had been His apprentice.")

LEADER:

It is easy for us to think of Jesus working among the fragrant pine and cedar shavings in the humble carpenter shop in Nazareth. It is likewise easy for us to think of how much in demand this Nazareth carpenter must have been. His work would be the finest, the truest, and his prices would be fair.

Nothing would be too difficult for this honest Workman and again nothing would be too simple or humble for him to accept as a task. I like to think of him working at the most arduous tasks and I like, too, to think of him working at his bench on an oxen yoke. Perhaps his shop became the place where younger boys would go to learn the skills of saw and hammer; and while there would learn ways of helping men to live more happily with one another. Can't you imagine Jesus talking with eager boys and girls about the problems of their community and nation while they worked away at the rough old bench?

Jesus became in the eyes of those about him not only a builder of honest doors and even floors but a builder of honest

men and boys.

PRAYER HYMN: "O Master of The Loving Heart"

Worship Through Giving: (See service for September 2)

POSTLUDE: "The Workers"

# September 16

THEME: Jesus the Fisherman

Worship Center: Same as on previous Sunday

PRELUDE: "The Workers"

HYMN OF PRAISE: "The Workers"

PRAYER: Lord God of all, mill workers, craftsmen, builders and tradesmen, we thank thee. Thou hast blessed all mankind with gifts of talent and skill. Help us early to learn thy will for us as we make use of the talents thou hast given us. Amen.

HYMN: "All the World's Working"
LEADER:

The picture in our worship center is one we have used and talked about before. It is Zimmerman's, "Christ and the Fisherman." It is particularly suitable to our worship service today because we are going to talk about Jesus the fisherman. We have asked a junior to read the first eleven verses of the fifth chapter of Luke as our Scripture lesson today. When he has finished reading it, let us try to answer these questions: Was Jesus ever a fisherman? Did he understand the life of a fisherman? Why?

SCRIPTURE: Luke 5:1-11 INFORMAL CONVERSATION HELPS FOR THE LEADER:

While we have no proof that Jesus was a fisherman it is likely that he had experience at fishing, for he seemed to understand the skill of the fishermen and likewise their natures. It is easy to believe that Jesus, as the oldest son, turned his hand at more than one kind of labor as he sought to make a living for his family.

The fact that he called several fishermen to be among the small inner circle of his followers would lead us to believe that they were men whose ways and nature he understood. The fact that James and John and Zebedee their father listened willingly and eagerly to Jesus, as did Simon Peter, would lead us to believe that they had confidence in this man. Perferometric statement of the several severa

haps their confidence was born of admiration and respect for his skills as a fisher of fish.

HYMN: "O Master Workman of the Race"

Worship Through Giving: (See service for September 2) Postlude: "Building"

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July-August, 1951

# September 23

THEME: Jesus the Teacher and Preacher WORSHIP CENTER: Same as on previous Sunday

PRELUDE: "With Happy Voices Ringing"
HYMN OF WORSHIP AND PRAISE: "With
Happy Voices Ringing"

### LEADER:

The month of September helps us to appreciate again the significance of the work of teaching and preaching. During the summer months, vacations have taken us away from our school and church. But now with the fall comes the reopening of school and church programs. Public school and church school teachers will again become our leaders.

Jesus was a teacher as well as a preacher, although it is hard sometimes to know when he was teaching and when he was preaching, for they were then, as they are now, one and the same thing. Let us listen to some Scripture readings now that will help us to see Jesus working as a teacher and a preacher.

SCRIPTURE:
First Reader: Luke 4:16-22
Second Reader: Luke 4:30-32, 37
Third Reader: Matthew 5:1-12

Fourth Reader: Matthew 5:1-12

LEADER: Here we see Jesus teaching and preaching in the synagogue, by the seaside, on the mountain and wherever men were gathered. Surely the work of teaching and preaching was considered by Jesus to be among the most significant kinds of all work.

SCRIPTURE (read by leader): Luke 11:1-2
THE LORD'S PRAYER: In unison

Worship Through Giving: (As for September 2)

Postlude: "Autumn Praise"

# September 30

THEME: Growing Like Jesus

Worship Center: Same as on previous Sunday.

QUIET MUSIC: "All Things Praise Thee" CALL TO WORSHIP:

"The earth is the Lord's and the fullness thereof:

The world, and they that dwell therein.
(Psalm 24:1)

O come, let us worship him."

HYMN OF PRAISE: "Praise to God, Immortal Praise"

LEADER: During September we have been thinking about Jesus the Worker. Each Sunday we have found ourselves wanting more and more to somehow grow to be like Him. Today we are going to build our service of worship around the theme "Growing Like Jesus." We shall do this by the use of hymns, Scripture and poems which shall proceed unannounced.

PRAYER POEM: "Growing Like Jesus" ("O Jesus, Lad of Nazareth," No. 82 in Humns for Junior Worship)

HYMN: "O Master of the Loving Heart"
SCRIPTURE: Proverbs 3:13-21; 4:7; 12:15
HYMN: "O Master Workman of the
Race"

POEM: "Building" ("When Jesus Lived in Nazareth")

Worship Through Giving: (See service for September 2)

POSTLUDE: "Jesus Shall Reign"

# Junior High Department

# by Nelle Morton\*

THEME: Learning to love, to forgive and to give

# For the Worship Committee

Junior highs want to achieve a sense of belonging in church, in home, in community, in the gang. It is suggested that worship this month take the spirit of the St. Francis of Assisi prayer: "Lord, make me an instrument of thy peace." The prayer asks for help in learning to love and forgive and give:

In forgiving we are forgiven, In loving we are loved,

In cooperating and helping we belong. The end of vacation ends also our being with groups of our own choosing. At the beginning of the school year we are thrown most of our waking day with people who are chosen for us. And we must learn to get along with them. We must learn to belong.

Do your junior highs want to have their ideas and opinions respected? Then let them pray to learn how to respect.

Do they want to be liked? Then let them pray to learn to like people.

In planning your worship, choose those qualities of character either from the St. Francis prayer or from your own thinking which would best meet the needs of your group.

# September 2

THEME: Lord, Help Me to Learn to Respect People

HYMN CALL TO WORSHIP: "Ancient of Days"

### LEADER:

Since the earliest dawn of our faith people have been singing praise to God. And we are a part of this great fellowship of people.

One of the earliest stories in our Bible is about two people who expressed their praise with offerings from their fruit and their flocks. Let us turn in our Bibles and read together:

GROUP IN UNISON: Genesis 4:3b-8 LEADER:

Now the point of the story is not so much that Abel was killed, as bad as that was. But the real meaning is that Cain, not giving his best offering out of genuine thanks to God, did not receive God's favor as did Abel. This led to jealousy on Cain's part. Jealousy led to violence, with the end result that Cain, in not respecting his brother, lost the respect God had for him and hence destroyed his own personality. Of course he continued to live physically but when he had lost his chance of being respected he had lost one of the most important things in life. Let us read:

GROUP IN UNISON: Genesis 4:12-14
PRAYER LITANY: "Prayer of St. Francis"

Leader: Thou who art all-wise and all-knowing and who hast written thy laws in the innermost actions of thy people, Group: We praise thee, O Lord.

Leader: For thy ways which are beyond our understanding,

\*Bluff City, Tennessee.

Group: We praise thee, O Lord.

Leader: We know that when we desire most to belong and work for that, we discover that we do not belong. When we want to be respected, and seek the respect of others, we lose it. When we ask for forgiveness, we find that it depends on our being willing to forgive.

Group: Lord, make me an instrument of thy

peace;
Where there is hatred, let me sow love;
Where there is injury pardon;

Where there is injury, pardon; Where there is doubt, faith; Where there is despair, hope;

Where there is darkness, light;
And where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love;

For it is in giving that we receive,
It is in pardoning that we are pardoned,
And it is in dying that we are born to
eternal life. Amen.

-St. Francis of Assisi, 1185 A.D.

HYMN: "Send Down Thy Truth, O God"
.Hymn tune, Garden City, Horatio W.
Parker

Send down thy truth, O God;
Too long the shadows frown;
Too long the darkened way we've trod.
Thy truth, O Lord, send down.

Send down thy spirit free, Till wilderness and town One temple for thy worship be: Thy spirit, O send down.

Send down thy love, thy life, Our lesser lives to crown, And cleanse them of their hate and strife, Thy living love send down.

Send down thy peace, O Lord:
Earth's bitter voices drown
In one deep ocean of accord:
Thy peace, O God, send down.
——EDWARD ROWLAND SILL

# September 9

THEME: Lord, help me to learn to be forgiving

FOR THE WORSHIP COMMITTEE: The responsive reading below was prepared to fit a particular group. It should be changed to include confessions which have meaning for your own group.

RESPONSIVE MEDITATION: "Forgiveness"

Leader: God is in this place.
Group: Let us worship the Lord in the beauty of holiness.

Leader: Let us bow our hearts in praise to him.

Group: We worship the Lord in the beauty of holiness.

Leader: If we would see God, let us look at our relationships with one another. For God has built his laws into our relationships. We do not want to forgive our little brother for carelessly opening the door of our rabbit hutch and turning our rabbits out . . . But we want

our parents to forgive us when we carelessly break a window pane with our ball. Group: Lord, help us to learn to be

forgiving. Leader: We are not forgiving to Mary, who got angry and walked from the game yesterday . . . But we wanted our team to forgive us when we forgot to practice and caused us to lose the game.

Group: Lord, help us to learn to be

forgiving.

Leader: We cannot forgive our teacher who mistakenly accused us of a misdemeanor. . . But we seek her forgiveness when we fail to have in a required report.

Group: Lord, help us to learn to be

forgiving.

Leader: We in the United Nations are not very forgiving of other nations for being aggressors . . . So in our actions we too become aggressors and create around the world an unforgiving and suspicious attitude toward America.

Group: Lord, help us to learn to be

forgiving.

Leader: It seems a harsh law which God has ordained to govern our relationships with each other. And the harshness is heightened by the words of Jesus: Group (reads in unison): Matthew

7:12-16

Leader: It is a difficult fact to face, for we are so prone to want to judge instead of to forgive. But the only hope for our joy in belonging-with our friends, our joy in belonging—with our friends, with our family, with our community, with other nations, with God—is to grow daily in willingness to forgive.

Group: (recite in unison): St. Francis' prayer, "Lord, make me an instrument of thy peace." (See in Litany in service for September 2)

HYMN: "Dear Lord and Father of Mankind"

### September 16

THEME: Lord, help me to learn to love For the Worship Committee: If you plan your worship according to this outline, read carefully in the committee the passages of Scripture suggested, and make your choice and arrangement of them depend on what you would have the service of worship do to your group. They are chosen not for accumulating a certain knowledge about love, but for meditation. Therefore, between each reading leave a period of silence for the group to feel what the passage is saying to them.

Hymn: "Holy, Holy, Holy, Lord God Almighty," (first stanza only)

LEADER: God's holiness is expressed in his love for people.

HYMN: "God, Who Made the Earth."

Hymn tune Beechwood God, who made the earth,

The air, the sky, the sea, Who gave the light its birth, Careth for me.

God, who made the grass, The flower, the fruit, the tree. The day and night to pass, Careth for me.

God, who made the sun, The moon, the stars, is he Who, when life's clouds come on, Careth for me.

God, who made all things On earth, in air, in sea, Who changing seasons brings, Careth for me. Amen.
—SARAH B. RHODES GROUP IN UNISON: For God so loved the world that he gave his only begotten

SCRIPTURE MEDITATION: "As God Loves"

Leader: We have been praising God for the ways he makes himself known to us. We have prayed that God would show us the way he works in our relationships with each other.

Do we really want to know?

We know that we want to be loved. But God deals with love only in terms of his love for us and our love for othersnever in our being loved by others. Being liked or loved is a by-product of our learning to love. We seek to be popular and we lose our popularity. We seek to be loved and we lose love.

Let us meditate on God's word as he speaks to us through these passages (which may be read by members of the committee planning this service, pausing between each for the group to feel as well as hear the meaning):

1. God loves the people he has created:

Jeremiah 31:3 Hosea 11:1, 3-4 John 15:9 I John 4:16 II Thessalonians 2:16

2. God has demanded love from his people:

Psalm 31:23 John 14:23

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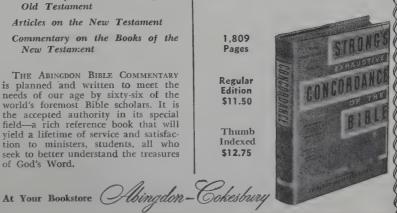
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3. God has demanded that his people love each other:

Matthew 5:44 Romans 13:10 Galatians 5:13 I John 4:11

4. But loving God and loving others are dependent on each other:

John 4:12 John 4:19-21

GROUP PRAYER: "Lord, make me an instrument of they peace" (see service for September 2)

HYMN: "Love Thyself Last" (In The New Hymnal for American Youth and other hymnals)

# September 23

THEME: Lord, help me to learn to cooperate

CALL TO WORSHIP:

Hearken unto the voice of the Lord

As it is written in all creation. HYMN: "For the Beauty of the Earth" (first stanza)

LEADER: People and plants and animals are all created in such a way that they depend for their lives on their cooperation with each other. Balance in nature is a law of God.

HYMN: "For the Beauty of the Earth"

(second stanza)

LEADER: God "hath set the solitary in families." Plants, animals and human beings alike depend for their survival on the creation of families.

HYMN: "For the Beauty of the Earth"

(third stanza)

LEADER: Even the survival of the Church in the world is dependent on its members' cooperating with each other and creating the World Christian Commu-

HYMN: "For the Beauty of the Earth" (fourth stanza)

LEADER: Cooperate and we live. Separate ourselves from people and-

-we become unpopular,

-we hinder group growth,

—we wind up in a mental institution.

HYMN: "Where Cross the Crowded Ways of Life"

GUIDED MEDITATION:

O God, help us to learn how to cooperate with other people in order that the groups we belong to may become their best for all their members. (Silent meditation)

Help us to know right and wrong so that we may know where to draw the line between following the crowd in all they do and cooperating with them for

good. (Silent meditation)

good. (Silent meditation)

Help us, our Father, to judge for ourselves what "standing up for my rights" means, and what "not letting people run over us" means. Forgive our thinking that cooperating and working with others may ever mean "letting people run over us." (Silent meditation)

Help us, O God, as a nation, to know that true growth and true world brotherhood will come not as we maintain the desire to dominate or have more power than the other nations of the world but as we are willing to work with all nations for the creation of a true world

HYMN: "In Christ There Is No East or West" (third and fourth stanzas)

# September 30

THEME: Lord, make me an instrument of thy peace

HYMN: "Mine Eyes Have Seen the Glory of the Coming of the Lord!"

LEADER:

Behold, the tabernacle of God is with

And he shall dwell with them,

And they shall be his people; And God himself shall be with them, And be their God . . .

God is light

And in him is no darkness at all. If we say that we have fellowship with him and walk in darkness . . . we

do not the truth;
But if we walk in the light,
As he is in the light,
We have fellowship one with another. The darkness is passing away

And the true light already shineth. HYMN: "At Length There Dawns the Glorious Day." Hymn tune All Saints

ANTIPHONAL MEDITATION: (May be done by choral speech choir, by leader and group, or by leader and voice)

Lord, make me an instrument of your peace.

God is ever coming into human affairs,

Transforming relationships Into a miracle of faith and action. Where there is hatred, let me sow love.

He that loveth his brother Abideth in the light

And the darkness cannot put out the light.

Where there is injury, pardon. Be kind one to another,

Tenderhearted, forgiving each other, Even as God also in Christ forgave

Where there is doubt, faith; Faith is the substance of things

hoped for, The evidence of things not seen.

Faith is strong and sure, Overcoming uncertainties and weakness.

Where there is despair, hope: Hope is expecting the best, For God has his best for those Who give not away to despair. Despair is the lostness

Which comes when we do things alone.

Where there is darkness, light; God is light and in him there is no darkness.

He that loveth . . . abideth in the light.

And where there is sadness, joy. My joy I bring to you That your joy may be full. Let not your heart be troubled . . .

Believe in God.
O Divine Master, grant that I may not so much seek to be consoled as to con-

sole; To be understood as to understand; To be loved as to love;

For it is in giving that we receive. It is in pardoning that we are pardoned, And it is in dying that we are born to eternal life.

# Senior and Young People's Departments

# by Calvin C. Meury\*

THEME FOR SEPTEMBER: What I Believe September begins with Labor Day weekend and ends with the beginning of Christian Education Week. Schools and church schools alike will be starting new terms. The worship services are planned around the theme, "What I Believe," concentrating on a few central and vital concepts for a Christian living in today's world.

# September 2

THEME: Labor Day Sunday

PRELUDE: "Hail the Hero Workers" or "Jesus, Thou Divine Companion"

LET US PRAY:

O Son of Man, Thou madest known, Through quiet work in shop and home, The sacredness of common things, The chance of life that each day brings.

Thou Master Workman, grant us grace, The challenge of our tasks to face; By loyal scorn of second best, By effort true, to meet each test.

—Thomas B. Southgate

LEADER: This is Labor Day Sunday. We thought it might be interesting for us

all to hear how the idea of a special day for labor began and what its purpose is.

READER:

LABOR DAY

A long way back, in 1882, Peter Mc-Guire, President of the United Brother-hood of Carpenters and Joiners of Amerhood of Carpenters and Joners of America, proposed to the recently organized Central Labor Union in New York that labor should have a "Day," the purpose of which was to show the strength, the need and the spirit of labor. A parade and picnic were planned for the first Monday in September 1882, since that date would fall between Independence Day and Thanksgiving Day. The idea be-Day and Thanksgiving Day. The idea became popular and in 1884, the organization which later became the American Federation of Labor made Labor Day a national observance. Gradually all the states made it a holiday.

Labor Day is to give dignity and honor to the workers. It is a day which Jesus would approve if rightly used. "Know ye not that I must be about my Father's bus-iness?" "My Father works and I work,"
"The works I do, you shall do—and more." All these statements of Jesus indicate the dignity, the value and the sacredness of work. God has given us life and the material resources out of which we can fashion abundant life for all people.

Hymn: "Hail the Hero Workers" of "Jesus, Thou Divine Companion"

LEADER: There is much to be done in this world and it is the workers in any field who will get the jobs done. The lazy and idle seldom hear the call of God. It is often when intent on some useful work and while pursuing a helpful calling that God's voice is heard. Here are a few examples from the Bible:

### READER:

Wanted Workers
Moses was busy with his flocks at

Moses was busy with his flocks a Horeb.

Gideon was busy threshing wheat by the wine press. Saul was busy searching for his father's

lost beasts.
Elisha was busy plowing with twelve

yoke of oxen.

David was busy caring for his father's

sheep.

Nehemiah was busy bearing the king's wine-cup.

Amos was busy caring for his sheep and sycamore fruit and attending the market.

Peter and Andrew were busy casting their nets into the sea.

Lydia was busy preparing and selling her purple fabrics.

James and John were busy mending their nets. Matthew was busy collecting customs

duties.

Mary and Elizabeth were busy with their homemaking.

Jesus was busy, probably in the carpenter shop and about his Father's business

—Author Unknown
HYMN: "O Master Workman of the
Race"

PRAYER: O blessed Lord, who by the example of thy work at Nazareth hast sanctified the labor of man's hands, bless, we pray thee, all who labor. May all be done for thy honor and as in thy sight. Reward us with thy approval for work well done. Amen.

### September 9

THEME: What I Believe About God

PRELUDE: "God Is Love, His Mercy Brightens"

OPENING THOUGHT: "The Search for God"

Away back in the misty distance, off in the dim ages of the past, groping their way through darkness and fog, stumbling, losing direction, but endlessly pushing on toward the light, an innumerable host appears. It is the people of all ages seeking for God.

They do not know they are searching for God; they think that they seek only for food, and shelter and clothes and rest. So they kill and eat and build and weave and lie down at the day's end to sleep. But something will not let them stop; always something urges them up and on until they shall find what they seek. So it has been through all the ages, among all the races and nations of all lands.

And so it is with us today. Always we are reaching out, beyond the common experiences of our daily life, to that greater experience. . . For this is life . . . . to

know . . . . God.

—Author Unknown

Leader: God is Love. Let us repeat to-

gether Psalm 23

HYMN: "God is Love, His Mercy Brightens"

LEADER: God is Law. We find God revealed through physical law in the scripture: (Read Psalm 33:6-9, Psalm 104:10-14, Genesis 8:22.)

God is revealed in spiritual law in the scripture: (Read Matthew 22:37-39, Galatians 6:7-8.)

HYMN: "O God, Whose Law from Age to Age."

LEADER: God Is Life.

POEM: "God Is in His Holy Temple."
God is in his holy temple—

The temple is the universe,
The temple is the human heart,
The temple is humanity.

God is in his holy temple—
Sometimes the world seems very dark,
Sometimes the heart of man is hard,
Sometimes society is cruel.

God is in his holy temple—
Truth and beauty are in God,
Justice and mercy are in him,
Love and friendship, these are God.

God is in his holy temple—
The world is still aflame with God,
May we now be aglow with love
In all relationships of life.

A. J. WILLIAM MYERS<sup>1</sup>

POEM-PRAYER:

### MY LITANY

Irreverence: That we should dare to think that Thou art small enough for us insultingly to call upon Thy name and listen not at all;

Forgive us, Lord.

Indifference: That we would keep thee on an Altar floor where, once a week we pray an hour, or more, and then go out and firmly shut the door;

<sup>1</sup>From Enriching Worship by A. J. William Myers. Used by permission.



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Forgive us, Lord.

Ignorance: That we know not that where we most need Thee is in the crowded streets and surging sea of weary, restless, sad humanity;

Forgive us, Lord.

Law: In all the countless worlds of starry space we are but dust of dust, and leave no trace, but even in the Atom Thou hast place;
Thou art law, O Lord.

Life: In all the strife of war and lack of peace wherein we struggle to obtain re-lease, Thine "ever-presence" will not, cannot cease.

Thou art life, O Lord.

Love: In all the great Eternity which lies forever safe before Thy guiding eyes, at last we come to know with glad surprise

Thou art love, O Lord.

SARAH BENTON DUNN

# September 16

THEME: What I Believe About Jesus PRELUDE: "Living for Jesus" CALL TO WORSHIP:

O Jesus, Lord and Saviour, I give myself to Thee.

For Thou, in Thy atonement, Didst give Thyself for me.

I own no other Master, my heart shall

Thy throne. My life I give, henceforth to live, O Christ for Thee alone.

HYMN: "Living for Jesus"

LEADER:

ONE SOLITARY LIFE

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an of-

He never owned a home. He never set foot inside a big city. He never traveled two hundred miles from the place where He was born. He had no credentials but Himself.

He had nothing to do with this world except the naked power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves.

His executioners gambled for the only piece of property He had on earth while He was dying—and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today He is the centerpiece of the human race and the leader of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as that One Solitary Life.

---Author Unknown<sup>2</sup>

DIRECTED MEDITATION: "What Is He to Us?"

This solitary life has affected life on

<sup>2</sup>Quoted in A Firm Faith for Today by Har-old A. Bosley, published by Harper and Brothers.

this planet more than great armies and navies or kings or parliaments, but what does he mean to us as individuals? Are we better for knowing him or worse, richer or poorer? Perhaps two words will gather up what he can mean and should mean to each of us-Lord and Saviour.

Reader I: Jesus is LORD

The Greek word in the New Testament meaning "Lord" was a title given to a god. So when the early disciples recited their simple creed, "Jesus is Lord," they meant he was divine, or God. That is exactly what we mean today—Jesus is Lord—he is God. When Jesus spoke, it is God speaking; when Jesus acted, it is God acting. When we follow him, we are in step with the will of God. Jesus is our Lord, we obey him and try to be like him. We seek what he sought, we love as he loved. He masters and guides our lives.

Reader II: Jesus is SAVIOUR

The name "Jesus" means Saviour: "And you shall call his name Jesus, for he will save his people from their sins"

(Matthew 1:21). He saves us from our sins by showing the way. Life itself is a strange territory. There are many roads, some leading us upward, some downhill to destruction. Jesus walked this way be-fore us. If we follow him, we shall not get lost. But if we should get on the wrong road, he shows us God's forgiving love and draws us back. Through him God gets another chance at us.

Reader III: Jesus, SAVIOUR OF THE WORLD

There is a verse in the Bible which claims that Jesus can save the whole world: "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). Could it not be true that in this atomic age, there is no other way in which our world and we ourselves can be saved except by following Jesus and yielding ourselves (and our wills and plans) to God's love as we see it in him?

-Nevin C. Harner<sup>8</sup>

HYMN: "Saviour, Like a Shepherd Lead Us"

RESPONSIVE READING: Philippians 2:5-11 in unison

PRAYER: O Christ, our only Saviour, come to dwell in us that we may go forth with the light of thy hope in our eyes and with thy faith and love in our hearts. Amen.

### September 23

THEME: What I Believe About the Bible PRELUDE: "O Word of God Incarnate" OPENING THOUGHT:

Thy word is a light unto my path. Without that Light, what light remains

Thou are my Life, my Way, my Light: in thee

I live, I move and by thy beams I see. Thou are my Life; if thou turn away, My life's a thousand deaths; thou art mv Wav:

Without thee, Lord, I travel not, but stray.

-Francis Quarles HYMN: "O Word of God Incarnate"

SCRIPTURE: (Leader reads Isaiah 55:10, 11; then follows this responsive reading

<sup>3</sup>Condensation from *I Believe* by Nevin C. Harner, published by the Christian Education Press. Used by permission.

by leader and group, or by two persons:

Tesus said.

Blessed are they that hear the word of God and keep it.

And Jesus said.

He that heareth my word, and believeth on him that sent me, hath everlasting life.

And Jesus said, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

And Paul said,

Let the word of Christ dwell in you richly in all wisdom.

And Paul said,

I commend you to God and to the word of his grace, which is able to build you up, and to give you any inheritance among all them which are sanctified.

—Reading "The Word of God"."

HYMN: "Book of Grace and Book of Glory"

READING: (This would be most effective if memorized and given by a young person holding an open Bible)

I AM THE BIBLE

I am the Bible.

I am a message to childhood, a challenge to youth, and a strength to maturity. came out of the past.

I have always been alive in the throbbing

I was fused into existence in the hotforge of human experiences, where hearts are sensitive and where God can best speak to mankind.

I have, through all the centuries, challenged men when their souls were absorbed in the murky swamps of life's

low levels.

I have constantly lifted their eyes to the sunlit summits where prayer and faith work their magic spell upon the soul.

Across my pages march the spiritual masters of the centuries, and in me they still speak.

Through my printed page alone there looks out the wistful face of the One who has completely redeemed the whole

life of humanity.

I have lost much of the power in the world because leaders have failed to

interpret me aright to youth.

I move onward to capture the oncoming generation on the wings of youth like vou.

You are my chance to be read aright by the world of tomorrow.

I am the Bible.

-Percy R. Hayward<sup>5</sup>

PRAYER POEM or sing softly as a prayer hymn: "Reveal Thy Truth, O Lord"

### September 30

THEME: What I Believe About the Church (Beginning of Chrictian Education Week)

PRELUDE: "The Church's One Foundation"

CALL TO WORSHIP: I Corinthians 3:9-11 HYMN: "The Church's One Foundation"

LEADER: From September thirtieth until October seventh we observe Christian Education Week in our Christian churches. At the beginning of this week,

<sup>4</sup>Taken from *The Hymnal for Young People* edited by Milton S. Littlefield and Margaret Slattery. Copyrighted in 1930 by Harper and Brothers. Used by permission.

<sup>5</sup>Used by permission of author.

I should like to read a statement from a well-known educator, and former U.S. Senator from Pennsylvania, George Wharton Pepper.

### RELIGION IN EDUCATION

Religion has had, for at least a generation, too little a place in our institutions of learning. Higher education long ago came to be a synonym for mere intellectualism. Then we realized that the student had a body as well as a mind, and we began in a systematic way to lay proper stress on physical development. So far so good: but we have hitherto ne-glected the soul. We have starved our students spiritually. We have no right to expect anything but the disproportionate and unsymmetrical product that has been developed . . . I am insisting that true Christlikeness is the goal of education, and I am deploring a system which emphasizes the mind and body to the neglect of the soul. Would that we had not forgotten that "holiness" means "wholeness." Were it not so, I could say without any danger of being misunderstood that the highest education aims to make holy

—George Wharton Pepper<sup>6</sup>

SCRIPTURE: Romans 12:1-9 or Colossians 3:1-3, 8-17

PRAYER POEM: (Use as a litany) Jesus, with thy church abide, Be her Saviour, Lord and Guide. While on earth her faith is tried,

We beseech thee, hear us Save her love from growing cold, Make her watchmen strong and bold, Fence her round Thy peaceful fold

We beseech thee, hear us May her lamp of truth be bright, Bid her bear aloft its light, Bring all nations clearer sight

We beseech thee, hear us

—From the hymn by THOMAS BENSON POLLOCK

HYMN: "Holy Spirit, Truth Divine" MEDITATION:

WHY I LOVE THE CHURCH
It is the shrine of my faith at whose altar I offer sacrifices to God.

It is the sanctuary of my worship in whose place I seek the presence of

It is a retreat amid the cares of the world where I renew my strength at the fountain of life.

It is a refuge amid the temptations of life where I lift up my eyes to the

life where I lift up my eyes to the hills whence cometh my help.

It is the birthplace of faith and hope and love, and the cradle of peace and good will and brotherhood.

It is in the church that I find Christ, hear his Word read and learn the way of life more perfectly.

It is in the body of the church that I feel the fellowship of a more blessed.

feel the fellowship of a more blessed life, and find the pure friendships that spring from its faith.

It is the church that calls me to better living, and shows me the way of service through its unselfish ministries.

"Christ loved the church and gave himself for it," and surely it is worthy of my best love and loyalty.

-Apiel J. Mongrief

HYMN: "Christian, Rise and Act Thy Creed"

<sup>6</sup>Taken from Worship Resources for Youth by David R. Porter, published by Association Press. Used by permission.

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# With the New Books

# The Storyteller in Religious Education

By Jeanette Perkins Brown. Boston, Pilgrim Press, 1951. 163p. \$2.00.

This book is written for the reader who appreciates the values of story telling in Christian teaching and who wants to become more skillful in the use of stories. The content is practical, interesting, and entertaining. Stories and stick figure drawings are interspersed throughout the text and make it come alive.

Among the subjects considered are guidance in selecting and telling stories to the various age groups, sources for finding the right story, encouragement in the use of action verbs and other words to make a story vivid, suggestions for ways of creating a story, and discussion of the use of story telling in religious education, especially the Bible story. Many Bible references are given for story backgrounds. Also a few stories suitable for telling are included in the appendix of the book.

The author sums up her work in these words:

"For the artist storyteller in religious education two rules compass the spirit, if not the text, of this book. One is Know Your Audience, and the other is Know Your Story."

A. L. G.

### Consider Paul

By Holmes Rolston. Richmond 9, Va., John Knox Press, 1951. 217 p. \$3.00.

This 188 page book deals with "Revelation and Inspiration in the Letters of the Apostle Paul," and is primarily a plea for enlightened orthodoxy.

The author points out that Paul's letters are genuine and trustworthy witnesses of the character of apostolic Christianity, and hence they are normative. He fully documents the proposition that Paul considered himself an apostle and was accepted as such by early Christians. He also proves that Paul's letters were accepted as authoritative in the early church. Going further, he demonstrates that both Paul and other Christians of the early church believed that certain Pauline insights and statements were inspired, and hence were to be considered "revelations." Growing out of all this is the inevitable conclusion that the unquestionably Pauline letters of the New Testament are normative and authoritative for us today, and this leads quite naturally, for Rolston, into Calvinistic orthodoxy.

This is a solid, stimulating book which draws our attention in a refreshing way to the objectiveness of the Christian faith as witnessed to in the Pauline epistles. It is invigorating and, at times, devotional reading.

E. G. M.

### **How Love Grows in Marriage**

By Leland Foster Wood. New York, Macmillan Company, 1950. 183 p. \$2.50. One of the distinctive features of present day family education is the insistence that family life is developmental. The family is a group of growing persons.

Dr. L. Foster Wood, whose earlier writings have done so much to help young couples establish their homes upon spiritual foundations, in this his latest book gives particular attention to the spiritual relationship of couples who have been married for a number of years. The result is a volume which should be exceedingly helpful to adults in early middle life. Some of the causes for friction in marriage are treated with Dr. Wood's characteristic clarity and helpfulness. One of the most helpful features of the book is the many illustrations from actual counseling situations of the author's experience.

This would make a splendid reading book for one of those "young married peoples' classes" who are no longer quite so young. Also it would make a very practical anniversary present which a church or pastor might present in a special service of rededication by married couples on their anniversaries.

The underlying assumption of How Love Grows in Marriage is an inspiring one and the book which develops the assumption is equally so.

R. E. I

# Christ's Victory and Ours

By Frederick C. Grant. New York, The Macmillan Company, 1950. 85 p. \$2.00.

This book confronts the reader with the question, "Why Did Jesus Die?" While written for Good Friday and Easter, its theme keeps step with the Christian around the calendar and with the Church through the centuries. Why, of all men, must he die, and in such a way?

His adversaries saw in it the refutation of his followers' claims. Friends sensed God's involvement and vindication in it. Mark gave the earliest written answer: to fulfill the Scripture. That he died "as a ransom for many," was a natural faith when nurtured in the early church out of the religions of sacrifice so deeply rooted around the Mediterranean and in the Near East.

In Jesus' own mind, it seemed an inevitable outcome of the forces that destroyed John the Baptist and of the opposition of the religious rulers of his time. He was aware of the fate that overtook prophets in Israel and of the current apocalyptic tension that gave a strain to life. Thus, he came to the conviction that he must die to usher in the Kingdom and that this necessity lay in the purpose of God. Obedience, acceptance of this mission, refusal to rebel, to escape, or to be small before it—these are the deeper answers to the mystery of his death.

So runs the first chapter. Then come seven meditations on the seven "words" from the Cross, each interpreted from its historical setting and its spiritual meaning. The implications of the central obedience to God which lie at the heart of the author's view of the death itself are brought out at appropriate places. A book to broaden and sensitize a person.

P. R. H.

# On Being Human

By Ashley Montagu. New York, Henry Schuman, 1950. 122 p. \$1.95.

Just how fundamental is cooperation among human beings? Which lies nearer the center of human nature: conflict and competition, or love and cooperation? Even Christian educators at times have seemed to believe that their task involved the mastery or reversal of original tendencies within children and young people. Dr. Ashley Montagu presents convincingly the thrilling theory that man is by nature fitted for cooperation: that without it he languishes; involved in it he thrives physicially and spiritually.

Drawing upon the findings of biology, psychology and the social sciences, Dr. Montagu builds his case. The Christian educator will find great encouragement in this conception which places within the nature of the child and the universe itself needs and forces of love, sharing and cooperation. The parent and the Christian teacher become laborers with God in bringing to fulfillment that which is as old as the love and purpose of God.

On Being Human does more than present an inspiring theory, for there are suggested specific steps by which an individual or a Christian group can improve the expression and realization of the cooperativeness which in basically a part of nature.

It would need to be recognized by church leaders that this was a volume which had not been designed primarily for Christian education or even from the standpoint of the Christian religion. Therefore, while the theory is inspiring to Christians as well as others, considerable interpretation would need to be made so that the relationship between on being human and the Gospel might become clear.

R. E. L.

### The Search for God

By Marchette Chute. New York 10, E. P. Dutton and Company, Revised, 1950. 324 p. \$3.00.

This stimulating and challenging book finds in the Bible what many liberal students miss: a single interpretation to fit the Bible as a whole. When they abandon the conservative definition of that unity they find it hard to locate another. This author expresses that unity in her title; she holds that in spite of the Bible's variety in literary forms it is so dominated by one idea that individual differences "no more affect the singleness of its purpose than do the cross-currents of a river affect its flow."

The first part deals with the Right to Search and so starts off, of all places, with the Book of Job. Here is the clearest biblical statement of this mental atmosphere wherein the men of Israel moved: Job insists on freedom to think, "to stand face to face with God and contend with him in a reasonable manner."



# Fellowship Evangelism Through Church Groups By HARRY C. MUNRO

Step-by-step procedures for the local church to use for more successful evangelistic work through church fellowship, study and service groups. Deals with problems of obtaining a leader, getting laymen to accept their responsibilities, finding "lost" persons, carrying out a program of fellowship cultivation, preparing people for intelligent Christian discipleship, and planning a program of churchmanship as well as giving a detailed schedule for setting up the project. The methods presented were adapted from the program of the National Christian Teaching Mission for use in the local church. \$2.00.

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In the second part, the Object of the Search deals with only the first three chapters of Genesis. It does so on the thesis that their whole purpose was to portray in chapter one an easy creation, that was "good," perfect, and then an entirely different and contradictory one in chapter two; in these two are really two different pictures of God. The search for reconciliation takes up the rest of this volume. Part three carries through the rest of the Old Testament and part four the New Testament, where the Finding after the Search is in Jesus. The finale is in the statement that for Jesus the one valid testimony to God was in what he called "the spirit of truth that comes from the Father." In an easy style this book gives a comprehensive view of the Bible. P. R. H. and M. H. H.

In the Beginning

By Solomon Goldman. New York, Harper and Brothers, 1949. 892 p. \$5.00. Volume II in The Book of Human Destiny.

This book deals with Genesis and is volume two in a monumental series on the Bible entitled The Book of Human Destiny projected by the author. For about the first seventh of its nearly 900 pages this volume covers ground that most readers are familiar with from other sources: introductory material on the subject of the Bible story of Creation, covering such matters as background, authorship, and style, and an easy-reading, scholarly translation by the author.

From this point on the bulk of the book breaks new ground: it contains an encyclopedic collection of quoted material, nearly 600 pages of it before you come to indexes, and the quotations themselves. These are what their title calls them, "Echoes and Allusions" to the various

ideas and passages in Genesis. This is the heart of the book and constitutes its newness and its value. The author began making these references for his own pleasure, noting down in his reading any reference to the Bible; those notes grew into these stimulating pages.

P. R. H.

# The Christian Perspective

By Edward T. Ramsdell. Nashville 2, Abingdon-Cokesbury Press, 1950. 218 p. \$2.50.

The author, who is professor of systematic theology at Vanderbilt University, explores a biblical theology with reference to basic philosophic questions.

Faith and reason are not in opposition, for various points of view have a faith and justify it in a certain rational process. A person does not accept a new point of view on the basis of logic and reason but through some experience which has the proportion of a crisis.

The Christian perspective includes the broadest scope of thinking about man's problems and existence. It is a faith, but a faith entirely reasonable.

Illuminating chapters discuss revelation, Christology, man and his sin, and the

L. P.

# A Gospel for the Social Awakening

Selections from the Writings of Walter Rauschenbusch. Compiled by Benjamin E. Mays. New York, Association Press, 1950. 187 p. \$2.00.

The words of prophets usually have peculiar relevance for any day. It is so with much of Walter Rauschenbusch's writings. Sections on "moral forces inspired by religious faith and enthusiasm" read like current biting sermons following



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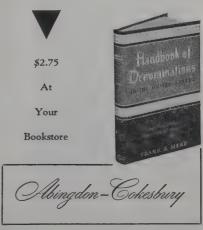
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the Kefauver report. Other sections reveal similar abiding insights.

Dr. Benjamin Mays has carefully selected passages from all of Rauschenbusch's books. Dr. Mays has so organized the material that the book does, in Rauschenbusch's own words, "summon the Christian passion for justice and Christian powers of love and mercy to do their share in redeeming our social order."

There is a brief biographical sketch by Dr. C. Howard Hopkins. Dr. Paul Limbert writes in the Foreward, "One who reads Rauschenbusch realizes that this man was too profound in his interpretation of the Christian Gospel to be outdated and the awakening for which he longed is overdue. Truly, this man has something to say to our times."

J. B. K.

### The Life of Jesus

By Donald F. Irvin. Philadelphia 7, The Muhlenberg Press, 1951. 220 p. \$3.00.

The life of Christ retold for teen-agers in language which they can understand, according to the Dale-Scholl Readability Tests. Profusely illustrated with full-page, four-color paintings by a famous illustrator. The pictures are somewhat "glamourized" but some are of real distinction and all are likely to appeal to adolescent taste.

L. W.

### Muhammadan Festivals

By G. E. von Grunebaum. New York 21, Henry Schuman, Inc., 1951. 107 p. \$2.50.

The story of the main Muhammadan Festivals, including the Friday service, the Pilgrimage to Mecca, Ramadan, processions to shrines, and the Tenth of Muharram. The author traces the origin and present practice of the festivals and gives an insight into Islamic culture and tradition. The book is illustrated with inter-

esting photographs, paintings and maps.

### The Children We Teach

By Elizabeth S. Whitehouse. Philadelphia, The Judson Press, 1950. 304 pp. \$2.50.

"The child responds to God with his whole self and interprets his relationship to God with both his physical and mental powers." This quotation from *The Children We Teach* acquaints the readers with the author's approach to the religious implications of all phases of the child's development.

This book helps the reader understand how the child learns and grows; it also deals with problems which make life difficult for the growing person and those around him. It helps the worker with children understand the influences of the child's emotional reactions on his religious development and gives guidance in helping children have satisfying group experiences to which they can contribute. Some of the difficulties of being a child are lifted up, giving the adult reader an incentive to check his own treatment of children.

The final chapter of the book shows that the child's decision to accept Christ is one which comes after careful preparation, and that after this decision the parent and teacher still have a great deal to do to help the child follow Christ and continue to make choices that will contribute to Christian purposes and Christlike living.

A. L. G.

### **Our Religious Traditions**

By Sterling P. Lamprecht. Cambridge, Massachusetts, Harvard University Press, 1950. 99 p. \$2.00.

If being guided through the cosmos of religious thought frightens the reader, let him avoid this book. It is a cosmic book, which ties together the basic ideas in the three great religions of Western culture and shows how they have the potentiality of merging into a world faith.

The central message of Judaism is the covenant between Yahweh and the Hebrews. The writer traces the growth of religion from Yahweh as a tribal god on to the gospel of a vicarious savior of all mankind. He shows the errors which accrued to this central idea as it became institutionalized, as well as its contribution to the religions built upon it.

The basic idea in Roman Catholicism is faith in a higher authority. Civilization owes much to this faith; without it all culture, as expressed in philosophies and the arts, would have gone down before barbaric hordes. In the confusion, divisions and hostility within and without the fellowships of the early Christians, the religion could not have survived without authority both ecclesiastical and political.

Protestantism's germ is freedom to think, to evaluate and adventure. The author shows the elements by which the Protestant germ was nourished. They were in part the substitution of the Bible for authority and the liberal movement which rescued the church from the obstacle of "inerrant authority" only to run into problems related to Jesus.



All three of our religious traditions are vital today and will continue. They can cease to be divisive if they see beneath their differences to the basic idea in each, to the larger loyalty which each owes to Hellenism. By Hellenism Mr. Lamprecht means "the critical spirit which, taking whatever religious beliefs and practices lay about it, sought their ethical purification, their intellectual clarification, their en-

The author's finale is: "What these traditions will become depends on how they are adopted and refashioned in each succeeding generation. What is past is pro-

Whoever reads this book carefully will be not a less enthusiastic Protestant but a more unifying influence in his church and community.

м. н. н.

# Stories from Holy Writ

By Helen Waddell. New York 11, The Macmillan Company 1950. 244 p. \$2.75.

These are Bible stories written by one of the current masters of English style. Dr. Waddell is a British scholar whose specialty is the Middle Ages, her most famous book being Peter Abelard. The intricate but exquisite language and the insight into human psychology that make that book so enchanting are here employed in describing with vividness selected scenes from the Old and the New Testaments. While ostensibly a book for young people, it will probably be enjoyed most by college students and adults whose ears are attuned to the cadences of poetic prose.

L. W.

# A Treasury of Sermon Illustrations

By Charles L. Wallis. Nashville 2, Abingdon-Cokesbury Press, 1950. 319 p. \$3.50.

Everyone knows the effectiveness of an apt illustration in a sermon or address. Nearly every speaker knows the difficulty of securing such effective illustrations. A Treasury of Sermon Illustrations makes available twenty-four hundred brief quotable stories, poems and anecdotes that will be appreciated by speaker and audience alike. The strength of this particular volume of illustrations is in its five indexes which enable one to find a story which he may be seeking under the 450 topics included.

# The Church Alive

By Samuel M. Shoemaker. New York, E. P. Dutton and Company, Inc., 1950. 160 p. \$1.50.

Too seldom do the words of books come alive, revealing the search for God and reality. One senses Sam Shoemaker's own soul searching and growth in the ministry in these pages. The book is slanted toward theological students, young men in the ministry not striking fire, and older men who have lost their fire. Various chapters define the "job," hindrances, sources of power, disciplines. The last chapter deals effectively with the needs of fellowship and evangelism.

No pat answers are given, but here are keen analyses and ways of dealing with problems. The Church Alive is a stimulating book, the kind all looking toward the ministry or in it will find both good discipline and a source of power.

# Leadership of Teen-Age Groups

By Dorothy M. Roberts. New York, Association Press, 1950. 195 p. \$3.00.

Though addressed primarily to leaders of community club groups among teenagers, Leadership of Teen-Age Groups is a valuable book for adult leaders of teenagers in the various activities of the church among its youth. The church school teacher of senior high classes, the adviser to the youth fellowship, and parents of these young people will better understand the youth with whom they live and work after a thorough study of Part I, "The World of the Teen-Ager." The key to this section is the author's own statement, "Teen-Agers are people, not problems." These chapters acquaint the leader with problems youth cannot solve alone. More important, excellent guidance is given, enabling the understanding adult to render help the teen-ager needs.
Part II, "Helping Teen-Agers Organize

Their Groups" and Part III, "Leadership of Teen-Age Groups" are helpful, but would need to be supplemented considerably with reading and experience within the church youth field. The same thing is true, but less so, of Part IV, "Program Planning with Teen-Age Groups." This section of the book contains an abundance of sound program methods. A number of techniques are sufficiently described to enable the adult who is just beginning his role as a leader of youth to use a variety -one of the essential factors of good program-building.

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# - THE CONTENTS -

How Personality Health Affects Spiritual Life
What Our Culture Is Doing
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Reflect Our Culture
Why We are Unable to Solve
Our Problems
How to Make Religious Ideals
Realistic Worship as a Door to Power Educating Ourselves Ways to Commitment How Therapy Promotes Commitment The Beloved Fellowship

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at your bookseller HARPER & BROTHERS New York 16

# What's Happening

# Donald Lantz Resigns from Audio-Visual Department

CHICAGO, Ill.—The Rev. Donald R. Lantz, Assistant Director of Audio-Visual and Radio Education of the Division of Christian Education, National Council of Churches, has resigned to become Director of Religious Education for Family Films, Inc. of Hollywood. This organization has made a real effort to serve the churches with motion picture productions. In securing one of Mr. Lantz' experience and knowledge of church attitudes, Family Films indicates a continuing serious approach to this type of service.

Mr. Lantz came to the International Council in February 1948. He has had charge of the Visual Education Fellowship, both in the producing of publications and in the promotion of membership. He has also administered committees evaluating audio-visuals aids and the publication of these evaluations in two editions of the Audio-Visual Resource Guide for Use in Religious Education. He has directed conferences and workshops in the audio-visual field in many parts of the country. Mr. Lantz joined Family Films about the middle of June.

# **Audio-Visual Workshops**

CHICAGO, Ill.—The second and third in a series of three audio-visual workshops co-sponsored by the National Council of Churches will be held in July and August respectively. The first was held at Bloomington, Indiana in March.

From July 16-20, 1951, the Southwest Audio-Visual Workshop will take place on the campus of Southwestern University at Georgetown, Texas. This audio-visual workshop in Christian education is beamed to ministers, directors of religious education, and lay workers. The Southwest workshop serves the New Mexico, Texas, Louisiana, Arkansas, and Oklahoma area. Professor B. F. Jackson of Southwestern, dean of the workshop, will supply full information on request.

The Pacific Southwest Audio-Visual Workshop is scheduled for August 6-10, 1951, on the campus of Redlands University, Redlands, California. This workshop has the same focus as the one in Texas but in addition, has a production section. This workshop is being co-sponsored by the Southern California Council of Churches and information can be obtained from the Council's Director of Religious Education, Mrs. W. G. Frasher, 3330 West Adams Boulevard, Los Angeles, California.

The programs of both of these workshops have been focused on usage in the local church. The leaders believe that denominational and council executives can best be served by training in effective local church audio-visual utilization.



An interdenominational Sunday school class for hard-of-hearing children is held at the Irving Park Baptist Church in Chicago. The teacher, Miss Elberta Pruitt, is an instructor of the hard-of-hearing at a local high school. Microphones and adjustable headphones are provided for as many as ten children, enabling them to talk with each other and with the teacher.

# Young People at Work on the Call to United Christian Youth Action

CHICAGO, Ill.—A year of college or graduate school has been delayed for four young men who are donating their time to work on a subsistence basis for The Call to United Christian Youth Action. They are working with the staff of the United Christian Youth Movement, in Chicago. Besides office duties their work includes field organization and promotion work, and helping to form plans for the follow-up program of the Call.

WILLIAM BARRICK, chairman of the UCYM, is studying for his B.D. degree at Garrett Seminary. He comes from Enid, Oklahoma, is a member of the Methodist Church and of the National Council of the Methodist Youth Fellowship. In 1948 he won the National Parshad Award.

ROBERT FUDGE of Oklahoma City, a member of the Disciples of Christ, is a student at Yale Divinity School. He was active in youth work in Oklahoma City and in his denomination, being president one year of the Christian Youth Fellowship. In 1947 he represented the UCYM at the World Conference of Christian Youth in Oslo, Norway. At the present

time he is the Financial Secretary for the UCYM and the Eastern Regional representative-at-large.

ROBERT T. NEHER worked in a Brethren Service work camp in Hamburg, Germany in 1949. In 1950 he was licensed into the ministry of the Church of the Brethren and was elected to its Board of Education. In the summer of 1950 he directed a work camp in Clovis, New Mexico. He then returned to Manchester College and completed his junior year. For the past three months he has been enrolled in the Brethren Volunteer Service training school in New Windsor, Maryland.

JOSH L. WILSON, comes from Whittier, California, and is a senior at Whittier College. He is a member of the Disciples of Christ. He acted as director of the Pacific Southwestern UCYM Regional Conference in 1950 and was there elected Regional Chairman for the next two

In addition to these temporary appointments, two young people have recently

been appointed to the staff of the UCYM.

CHARLES TURNER is Coordinator of The Call Promotion. He comes from Winnsboro, South Carolina, and is a student at the Union Theological Seminary at Richmond, Virginia. He is past national moderator of the Youth Fellowship of the Presbyterian Church, U. S. and is at present chairman of the Southeastern Regional UCYM.

MRS. CARL D. DALKE is Director of Editorial Services for the UCYM. She received her B.S. degree in journalism from Kansas State College in June, 1949 and worked on a paper in Manhattan, Kansas. She has had an active interest in the UCYM and in church work.

# Councils in Action

NEWARK, N. J.—The New Jersey Council of Churches has announced the appointment of the Rev. Abram W. Sangrey as Associate General Secretary, working with Mr. Henry Reed Bowen, General Secretary. Mr. Sangrey will have major responsibility for supervision of work among migrants and as Executive Secretary for the Essex County Division of the New Jersey Council.

A Chaplain with the AAF from October 1943 to July 1947, Mr. Sangrey was overseas for two years in the Pacific and Japan. Immediately after mustering out, he went to Los Alamos, New Mexico, where he was the first chaplain employed by the Atomic Energy Commission. There he organized a unique interdenominational church, now affiliated with the National Council—the United Churches of Los Alamos. For the past year Mr. Sangrey has been studying at the Union Theological Seminary and Teachers' College, New York City, and serving the Linden Avenue Methodist Church, Jersey City. He is a member of the Philadelphia Conference of the Methodist Church.

LANSING, Mich.—The Greater Lansing Council of Churches recently appointed the Rev. J. Allen Caney as Executive Secretary of the Council. Mr. Canby is a minister of the Disciples of Christ and has served pastorates in Cameron, W. Va., Uhrichsville, and Lima, Ohio; and Ann Arbor, Travis City, and Lansing, Michigan. He has been active in the work of the Lansing Council.

NEW YORK, N. Y.—On the occasion of the 20th anniversary of the founding of the Queens Federation of Churches, six Birthday Parties were held in various parts of the borough. The Rev. Joseph B. Flotten, President of the Federation of Churches, spoke at several of the parties on the week of the Queens Federation in the setting of the ecumenical movement.

CINCINNATI, Ohio. — The Inter-Church News of the Council of Churches of Greater Cincinnati reports that the Council last year reached the lives of 20,000 boys and girls through the weekday and vacation church schools of the Department of Religious Education.

Enfolment in weekday church school classes was 10,237, of which about one-third have no other church affiliation. It

was interesting to note that enrolment in these weekday church school classes approximates 84 per cent of the youngsters of the corresponding public school grades.

In the 105 vacation church schools reported through the Department last summer, enrolment was 9,656.

The Department reported that 300 men and women from 80 churches representing 17 different denominations attended the classes of the Council leadership schools in 1951.

TULSA, Okla.—The Tulsa Council of Churches has called Dr. Guy Craig Tetirick as its executive secretary. Dr. Tetirick served as pastor of the University Methodist Church in Tulsa for twelve years and for a period was the Director of Religous Work for the Tulsa Y.M.C.A. Dr. Tetirick received his B.D. degree from Boston University School of Theology and a D.D. degree from Southwestern College. He is active in Methodist circles and is vice president of the Oklahoma Board of Education of the Methodist Church.

# New Warehouses for Church World Service

NEW YORK, N. Y.—Church World Service reports that good used clothing is still in great demand, particularly for refugees in Asia, the Middle East and Europe. Gifts of clothing must be accompanied with a cash contribution of 8c per pound to provide for warehouse and handling costs. Following are the new addresses for Warehouses to which the clothing may be sent:

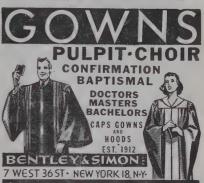
Church World Service
3146 Lucas Ave.
St. Louis 3, Missouri
United Church Overseas Relief
1746 Fourth Ave.
Seattle, Washington
Church World Service
10901 Russet St.
Oakland, California
Church World Service
New Windsor, Maryland

# Corrections for May and June Issues

MISS MABEL HEAD has asked us to make a correction in her identification as given in connection with her article, "Peace Education in the Church," in the May number. She is no longer the Official Observer at the U.N. for the General Department of Church Women, having left this relationship at the time of the formation of the National Council of Churches. However, she still has continual contacts with the work of the UN and lectures and leads forums, discussions and workshops on world affairs.

Dr. Fred Eastman reports that the pamphlet, "Selected List of Religious Dramas," listed in connection with Mrs. Massey's articles "Drama in the Small Church," in the June issue, now sells for 10c a copy, rather than for 3c. This is still below the cost of production and mailing. He also says that a revised edition of Drama in the Church by Eastman and Wilson appeared in 1942.







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TWO KINGDOMS
THE DIFFERENCE
FOR GOOD OR EVIL
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CHRISTIAN MARTYR

FIRST MISSIONARY
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# To Build a Better Society

# Audio-Visual Resources

# Listing by Doris P. Dennison\*

TO DEVELOP in growing persons the ability and disposition to participate in and contribute constructively to the building of a world-wide social order which embodies the ideal of the fatherhood of God and the brotherhood of man"—this is one of our purposes as Christian leaders.

To build a world-wide social order which embodies the ideal of the father-hood of God and the brotherhood of man is to lead people to deal with questions on which there may be valid arguments on both sides as well as strong opinions. One of the useful techniques available to workers in the Christian church is the use of visual resources in interpreting social problems. Below are listed some of those which will help with community relationships.

Note: All films are 16mm, sound, and black and white, unless otherwise specified.

### I. Domestic Social Order

Fight for Better Schools, 20 minutes. Apply for rental. Producer: March of Time, 1950.

Shows effort of citizens to improve schools despite political domination. Provides motivation for young adults and adults to take action on social issues; shows steps in organization, specifically in dealing with school situations.

Tuesday in November, 20 minutes. Rental, \$4. Producer: Office of War Information, 1945.

Portrays voting process; interprets three branches of government. Useful in study of responsibilities as Christian citizens by adult groups.

Young Adults-Wake Up, 45 single frames, black and white. Sale, \$8; rental, \$2.50. Producer: Methodist Board of Education, 1950.

Documents activities of church and community groups to improve living for an entire community. Shows how young adult church groups can tackle effectively a wide range of needs.

Prejudice, 60 minutes. Rental, \$12. Producer: Protestant Film Commission, 1949.

Story of a young production manager who overcomes prejudice and rights wrong done to fellow employee. Good in business young people's groups; usable with senior high students through adults, teachers.

TVA, 20 minutes. For rental apply. Producer: RKO ("This Is America" release).

An account of how electric power production brought prosperity to the people. Of interest in study of Christian principles involved in cooperatives and conserva-

\*Department of Christian Education of Adults, Division of the Local Church, The Methodist Church. tion of natural resources. With senior high through adult groups.

For All People, 26 minutes. Rental, \$8. Producer: Cathedral Films for United Christian Missionary Society, 1946.

A presentation of methods of breaking down community prejudices and combating juvenile delinquency. Useful for home mission study or in motivating youth groups (junior high and older), men's clubs, leadership training groups, etc., to community service.

Stranger at Our Door, 20 minutes. Rental, \$6. Producer: Family Films, 1949.

Stimulates discussion of the church's responsibility to peoples of various national backgrounds who live in substandard areas. Junior high through adult ages.

Saturation Point (one of a series of two-companion to My Church and Me), 18 single frames, black and white, manual, one 12 inch record, 78 rpm. Sale, \$5 for two titles. Producer: Methodist Board of Education, 1950.

Deals with problem of indifference to needs of unfortunate peoples. Provides material for guiding youth through adult groups to face question of what the church is doing to meet these problems.

Making Atomic Energy Help Mankind, 45 single frames, black and white, with guide. Sale, \$3.50. Producer: Popular Science, 1950.

An explanation of atomic energy and a review of its uses in improving life. For use with adults.

### II. International Social Order

As one leads people to think and plan beyond the immediate community, he seeks to "develop in growing persons, the ability and disposition to participate in and contribute constructively to the building of a world-wide social order which embodies the ideal of the fatherhood of God and the brotherhood of man."

Accurate information on world-wide problems is essential. Frequently, because of the difficulty of getting facts, people are misinformed. Always there is difference of opinion. The resources listed below are selected in order to provide information and interpretation of situations we face in relation to other peoples and nations.

Fate of a Child, 17 minutes. Rental, \$4. Producer: United Nations Department of Public Information, 1951.

Depicts conditions which prevail in an under-developed area, and shows how technical assistance will eliminate these death-dealing conditions.

America's Responsibilities in a World Divided, 50 single frames with captions, black and white. Sale, \$2. Producer: New York Times, 1950.

Offers data and interpretations of the United States' role in history which pro-

vide background for study of the place of this country in the world community of today. For older youth and adult groups. India, Asia's New Voice, 17 minutes. Rent-

al \$3.50. Producer: March of Time, 1949.

Factual material on industry, power projects, public health, agriculture, politics and illiteracy and the struggle for independence. Usable in a study of India's place in the world today, with senior high through adult groups.

Structure for Peace—How the United Nations Works, 78 frames, script and guide, black and white. Available on loan. Producer: United Nations Department of Public Information, 1950.

Describes the organization of United Nations and functions of the Assembly, Court, Councils and Secretariat. Combines photographs of drawings and groups. Useful in a study of the structure of UN with youth and adult groups.

Daybreak, 20 minutes. Producer: International Film Foundation for Church World Service. Available on loan.

The story of a young refugee. The message for the audience is "I am giving so little." Promotes interest in and support of overseas relief.

Go Forth, 20 minutes. Rental, \$6. Producer: Cathedral Films for Protestant Episcopal Church, 1949.

The story of a discharged soldier who decides to return as a medical missionary to the Philippines, where he had served in the military. Provides help for discussion of a Christian's responsibility in wardevastated lands. With senior high through adult groups.

Korea, a Nation Caught in World Conflict, 72 frames, black and white two 78 rpm records, unbreakable, 18 minutes, script. Rental, \$2.50; sale, \$10. Producer: Methodist Board of Missions and the Presbyterian USA Board of Foreign Missions, 1950.

Shows the effect of war on the people of Korea and the desperate need for clothes, shelter, food, and medical care. Deals with the period from the close of World War II to the invasion in 1950.

### Sources

Contact the Religious Film Association, your state council office, denominational publishing house, or local dealer for these materials.



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# Current Feature Films

# Estimates Prepared by Independent Filmscores

Films gauged to (but not necessarily recommended for):

M-Mature Audience

Y-Young People

C-Children

\*--Outstanding for Family

†Outstanding for Adults

Appointment with Danger (Par.) Phyllis Calvert, Alan Ladd, Paul Stewart. Melodrama extolling the largely unheralded work of the U.S. Postal Inspection Service. Its hero, probing murder in Gary, Ind., of fellow inspector, pretends willingness to sell out to suspects, join them in plot to stage huge postal holdup. As subplot, his deep-grained cynicism is undermined by gentle nun who witnessed the murder, identifies photograph of its perpetrator-yet insists on charity. . . . Tightly written "chase" film gains conviction from having been photographed in actual locale of story. Tough, violent; expertly plotted, yet propelled often by fortunate coincidences and always by iron nerve of M.Y

The Bullfighter and the Lady (Rep.) Virginia Grey, Joy Page, Gilbert Roland, Robert Stack. Drama. American visitor to Mexico, enthralled by the national sport, and eager to try his hand at it, is tutored by veteran matador on eve of retirement. They develop a deep friendship, and when, in a rash effort to impress his Mexican sweetheart, the American attempts a step too far advanced for his skill, the older man dies, saving his life. Only then does the chastened American become a "man of stature." . . . Far more impressive than title and story outline would indicate, film refrains from banal passages, gives a careful, comprehensive survey of training of matadors and actual bullfighting. It was photographed on Mexican ranches and in Mexico city ring. Story is obvious, but it does not intrude too much. Superior direction, particularly in action sequences, which are tense, chillingly realistic.

Circle of Danger (British; Eagle-Lion) Marius Goring, Hugh Sinclair, Ray Milland, Patricia Roc, Naunton Wayne. Drama. American engineer follows faint clues throughout British isles as he seeks confirmation of rumor that his adored younger brother, killed on Commando raid, was victim not of enemy but of British bullet... Photographed in locale of story, film promises mystery and violence, ends up more as exploration of unusual characters and situations. Too leisurely for much suspense, but interesting nonetheless. M,Y

Five (Col.) James Anderson, Susan Douglas, Charles Lampkin, William Phipps. Drama produced by Arch Oboler, radio expert, relating steps taken for survival by four men and a woman who are left alive after atomic blast destroys all other human life. . . . Dismal, slow moving tale takes liberties with physical probabilities (all vegetable and mineral matter survives, for one thing). And it presents such inept, meaningless characters in static performances that you care little what happens to them. Some interesting photographic effects, but film as a whole is aimless, pointless, offers none of the significance the subject matter promises.

The Great Caruso (MGM) Ann Blyth, Dorothy Kirsten, Mario Lanza, Drama. Episodes in career of famous Italian tenor from choir boy roles in his native Naples to world fame as opera star. . . . Biographical portions, considerably altered from fact, do little to establish a personality. But the material they frame—a wealth of selections from various operas sung and recorded with great skill—make seeing the film an enjoyable experience. Richly set, technicolored. M,Y,C

I Was a Communist for the F.B.I. (War.) Philip Carey, Dorothy Hart, Frank Lovejoy. Melodrama based on real life experiences of steelworker who posed as Communist, suffered ostracism on part of family and friends, to get secrets for F.B.I. . . . Film has documentary-like approach, but it is far from convincing, chiefly because it makes its villains so simple minded and so obviously gangster-like. In its oversimplification and emotionalism, it manages to cast doubts on certain groups—labor leaders, Negroes, schoolteachers—through stressing disloyalties of certain of their members. M,Y

Massacre Hill (Australian) Chips Rafferty. Drama set in Australia, around 1840, at the time of gold rush which filled the unsettled areas with penniless "diggers" who had no rights as citizens. Plot concerns their sporadic, violent, revolt against abuses, their tragic defeat and final winning of homesteading rights. . . . Interesting historically and geographically, but not dramatically, since action is too spasmodic, characterization too superficial, for you to care much about how things turn out. Photographed with considerable sweep and vigor against realistic backgrounds. M,Y

My Forbidden Past (RKO) Melvyn Douglas, Ava Gardner, Robert Mitchum, Lucile Watson. Drama set in New Orleans around 1900. Aristocratic heiress connives with rascally cousin to revenge herself on northern doctor who married another; when accidental killing ensues, confesses her part in the plot. . . Interesting, carefully devised settings for a dreary tale performed in stiff, story book fashion. M

\*Of Men and Music (Fox) Documentary. Four separate episodes featuring

performances, respectively, of pianist Rubenstein, opera singers Peerce and Connor, violinist Heifetz and New York Philharmonic Orchestra conducted by Mitropoulos. In addition to presenting the artists in formal selections, the instrumental episodes demonstrate their techniques, show their preparations for concert work, reveal something of the kind of people they are. . . . Unusual for a film dealing with formal music, this is rewarding not only to the ear, but also to the eye. Designed and photographed with imagination. M,Y,C

Only the Valiant (War.) Ward Bond, Barbara Payton, Gregory Peck, Gig Young. Melodrama concentrating on suicide stand of army detachment during war with the Apaches. Providing conflict in addition to enemy action is the rift between the dissatisfied men of the ranks and their leader, whose motives and character they misunderstand until revealed in true light near the end. . . Very bloody and violent, its action sequences ably handled to provide excitement and drama. A dragged-in romance, as usual, contributes to lack of conviction.

The Prince of Peace (Hallmark) Pageant on life of Christ as produced annually by citizens of Lawton, Okla. The production has been filmed in "cinecolor," then framed in concocted story about its late pastor-founder and his fictional backsliding brother. . . . . Undoubted sincerity of performers is cheapened, made ineffective by banal story frame and the hawking of a souvenir booklet midway through current showing of film in commercial theaters. The Christian message will not be any better understood by this showing. The film demonstrates chiefly that pageants should be viewed only from a great distance, without benefit of closeups or dialogue. M.Y.C.

Rawhide (Fox) Susan Hayward, Hugh Marlowe, Tyrone Power. Melodrama set at far-west relay post on St. Louis-California stageline, where an escaped murderer and his three henchmen take over, terrorize apprentice manager and two marooned passengers—a young woman and a baby—as they wait to waylay expected gold shipment. . . Things move slowly and suspensefully to anticipated climax. But because the dialogue and situations are so drawn out, you have plenty of time to ponder the plot loopholes and shallowness of characterizations. Undistinguished.

Try and Get Me (UA) Lloyd Bridges, Richard Carlson, Frank Lovejoy, Kathleen Ryan. Melodrama. Incited by circulation-seeking newspaper's ranting against two minor hoodlums who kill kidnap victim, citizens of California town get out of hand, in mob madness storm the jail and lynch the men before they can be brought to trial. . . . Indictment of mob violence as a horrible disease is commendable, but presentation is so intemperate and negative in concept, the ugliness of society so exaggerated, that the result is destructive.

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WICK	Feb. 21	Kyles, Maurice and Myra McKean. Jan. 13	es, Mack McCray, JrMay 14 Youth Group Keeps Thinking, A.,
Spiritual Gold Mine, A, Walter Cavert Stone, Walter L.: If Not Ch	ristmas 4	V.C.S. 1901-1951 (Pictures)Jan. 8 Vacation in V.C.S., The, E. RUTH	Youth Agencies and Protestant Churches,
Baskets—Then What? STORMS, GRACE: Juniors and the	People 13	ALDEN Jan. 16 Why Not? Jan. 2	Mack McCray, JrMay 14 Youth Group Keeps Thinking, A.,
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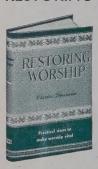
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